THE IAMGE OF GOD, or layemans Booke,

in which the right knowledge of God, of Christ, and of the holy Ghost is disclosed, and diuerse doubts, besides the principall matter.

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Hugh Southerne appointed
Lieutenant of [illegible]
belonging to Worcester
[illegible]

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¶ To

¶ To the moſt reuerend father L. *T. Cranmer* Archbiſhop of Canterbury, Primat of all Englande, and Metropolitane, his moſt humble, Roger Hutchenſon, wiſheth peace, welfare and eternall felicitie.

Vblius Scipio (he that was firſt named African) right honorable Father was wont to ſay that hee was neuer les idle, then when he was Idle, meaning therby forſomuch as hee was a magiſtrate that he moſt earneſtly thought and muſed of common wealth matters, when he ſemed to others leaſt occupied. A worthy ſaying for ſo noble a man, & to be embraced of all rulers, namely in theſe troublous dayes, in which ſo many thinges be diſordered, and neede reformatiō. So albeit I am no Magiſtrate as noble *Scipio* was, but a priuate perſone, yet I haue thought it my bounden ductie to ſee ſuch houres, in which I might haue beene vnoccupied, which ſome ſpende in banketting, rioting, and gaming beſtowed neither vnthriftely, ne idelly, but to the profit of the common wealth, to teach the laye people vnderſtanding and ſcience to the vttermoſt extent of my ſmall power.

Vnderſtanding is a ſeede that GOD ſoweth in mans ſoule, and among all hys gyftes, knowledge is the chiefeſt. It or-

dreth the mynde, gouerneth the body, directeth all our workes and affaires, teaching vs what ought to be done, & what is to be left vndone, without which nether a king can rule his subiectes, nor the captayne guide his army, nor a Bysshop construct his flocke, ne any mā of science practise his art or occupation. Now if we recount other things to be of great price and value, your wisdome knoweth that the knowledge of God surmounteth so farre all other sciences, as God himselfe excelleth all other creatures. And the same without denay is most profitable and necessary both vnto Kinges, Dukes, Erles, and Lordes, as appeareth. Psalme. ij. Deteronomi. xvij. Esay. xlix. where they be named the nourses of Religion, & also vnto Gentlemen, Marchauntmen, Yeomen, Husbandmen, to all degrees spi-
Sapi. 13. rituall and temporall. Vaine are all men,
Rom. 1. which haue not the knowledge of God, sayth the wyseman: and Paule testifyeth that because it semed to them not good to haue the knowledge of God, God gaue them vp into a lewde minde to their owne
1. Iohn. 1. heartes lust, and to all vnclennes. For if he be lyght, such as know not hym, doe
Iohn. 14. stumble in darkenes: if he be the waye, they that be ignorant haue loste theyr way: if he be the truth, all suche as haue no acquaintaunce with hym, be blinded

and

and disceiued: if he only be good, we must borow and craue all good thinges of hym alone: if all science be the Lordes, we must be θεοδιδακτοι, Gods scholers, if he onlye be almyghty, all our power, strength, and habilitie cometh from hym: if he be life, the end of such as be ignorañt, & will not seke to know the Lord, shall be eternall death. For our sauiour and mercye stock sayth ỹ this knowledge is eternall lyse: This is ternall lyfe to know thee & Jesus Christe whom thou hast sent, to be the true God. But we must fetch the right knowledge and true descriptiõ of him out of his holy wryte, whiche as the Apostle telleth is profitable to teache, to controll to amende and to instruct in all righteousnes. I haue made this treatise of him out of the same, and for which as my entent and matter herein is to portray & paint our Sauiour Christ, who is ỹ brightnes of euerlasting light, ỹ vndefyled glasse and liuely Image of the diuine maiestie, I doe call it ỹ Image of God, Or els because such things be here opened and discouered, which be necessary to be beleued and knowen of the laye and and vnlearned people (I would not haue them vtterly lack Images) name it if you will, the laye mans booke, for Images were wont to be named *Libri laicorum*, the bookes of the laitie. I am not the fyrst that hath painted Christ. Paul painted him lõg

Luke.12.
Eccle.25.
Mark.10.
Iohn.17.
2.Tim.3.
Heb.1.
Sapi.7.

syth

Gal. 3. sith to the Galathians, as he witnesseth I haue painted Iesus Christ before your eye and haue crucifyed him amongst you: and a the other Apostles Euangelistes, and Pr phetes were painters. My mynde is no to portraye any new, straung, or vnkno wen Image, but to renew, and repayre a gaine the olde Image that Paul made, which hath bene so darkened with gloses, and is so bespotted with colours of mans witte that marueyle it is to see men so vn reuerent towards ye maiestie of God their maker.

Seneca a wise and sage Philosopher willeth that meete giftes be not vnmeetly geuen to vnmeete persons, as armour to women, nettes to studentes, wynes to boyes: and Christ the wisdome of God commaundeth: Geue not that whiche is Math. 7. holy to dogges, neither cast ye pearles before swyne, meaning thereby, that all kynd of giftes ought to be agreable and answerable to their degrees and vocations, to whom they are geuen. Now what thing coulde bee deuised more agreable to your gracious estate, then his Image, whose glory & honour you haue alwayes sought to aduaunce, not without great daunger of your goodes and life, for which you are bound to render him most harty thankes, that he chose your grace for a blessed instrument to sweepe cleane his house & church,

to

to redresse all abuses, and to restore agayn his fallen and decayed glory, mauger the head of all ennemies. Therfore I do present and dedicate this Image honorable father, vnto your grace, If I shall see it to be profitable to the people, I shall be encouraged to take no fruitfull matters in hand, in which I desier continually to occupy my selfe, but the world is so euill, so vnkynde, so vnthankefull to studentes, that pouertie causeth them to remitte, and slacke their studies, and to seeke the world to mayntayne their necessities. Aboundaunce and wealth dwelleth only with those, which haue Gods houses in possession, which eate vp his people like bread, and are not content to lyue vpon theyr owne sweate, but doe lyue vpon other mens goodes and laboures, vppon the church goodes, which are the poores. I do meane all such, as in the papistical time were wont to lyue of their lands to keepe good hospitalitie, to mainteine schooles, and houses of almes, and now they bee purchessars, and sellers away of the same, vsurers, rent raysers, graziers, and farme mongers, wherby hospitality: tillage, and many good houses be decayed in Englande, and the Realme is vnpeopled, and disfurnished. Besydes some bee bereburers, some ferriers of benefices, some parsons, some vicars, byers of impropariations,

ons,

ons, some deanes of colledges, some pre-
bendaries, and officers also in the kinges
houses. Agayne priestes, which should be
preachers, and distributers of the holy sa-
cramentes, bee lawyers, commissaries,
chauncellors, officialles, proctors, recei-
uers, stewardes, the office of saluacion is
vnregarded through couetousnes. And
lawyers which be no priestes, be parsons,
vicars, prebendaries agaynst the ordy-
naūce of God, of which S. Paule recorde th:
1. Cor. 9. Eūe so did the Lord ordeine, ỹ they which
preach the Gospell, should lyue of the Gos-
pell, & no other, neither King, Lord, Bētle
mā, ne lawyer. And yet this mingle māgle
of spirituall, and temporall regiment and
offices is suffered, as if there were neither
God, ne magistrate ordeyned of God to
redresse such abuses. What meruaile is it,
if mās ordinaunces & statutes be broken,
where the ordinaunce of God is playnly
resisted, and not receiued?

Other some that pretende they be true
preachers of Gods word, and are counted
holy and discrete men, retained the kinges
chapleines, and with other lordes both
spirituall and temporall, be indeede bene-
fice mongers, prebend mongers, haue ma
ny archdeaconships, deanries, and they
do not the office of one of their vocations:
some once a yeare or twise peraduenture,
do preach a Sermon before the king, or at

the

the ſpittle, or at Paules croſſe, to delude and pleaſe the worlde, & to vpholde their good names. But in the countrey where is moſt neede, & where theyr lyuinges lye, they preach not at all, and the moſt part ne uer preach. Idle chaplaines many yeares poſſeſſe, and withholde wrongfully preachers lyuinges. Is not the ordinaunce of God broken herein? Is not his proclamation diſobeyed, which he proclameth by the mouth of S. Paul: He who laboreth not ought not to eate? Had Eleazar, and Abiather, ſo many liuinges? Did Hely, Abimelech & Sadoc, diſpend ſo much of the coſts of paryſhes, & doe nothing therfore? Dyd temporall men amongſt the Iewes in the old teſtament thus lyue of ỹ altar, as they doe now of the Goſpell? Looke on their examples, behold the Apoſtles, beholde Timothe and Titus, and if we doe alow the doctrine of the primatiue and apoſtolicall Church, let vs folow the example of the ſame. Behold the elder fathers, Origen Ciprian, Ambroſe, Ierome, Auſten, Chriſoſtome, and others, which ſpent all their their liues in preaching Gods worde to the people, as appeareth plaine in their workes, which be ether ſermons leſſons, homelies to ỹ people, or els diſputations, & confutations, of hereſies in their times. Their trade was to preach and expound ỹ ſcriptures to the people on the holy daies,

2. Theſſ. 3.

Abiathar.

Sador.

The Apoſtels.

The elder fathers were preching prelates.

and

and on some worke daies, and them they procured their exposicions and sermons to be written in latin or greeke for the erudition of them which folowed. Some begin to renewe this trade now in England, I beseech almighty God to prosper them. I am sure that the best learned of them, is not able to proue that it ought to be otherwise, or that the scriptures doe alow these pluralites of liuinges, dispensations, *tot quots* of promotions, *non residentes*, improperations, and this mingle mangle. Paul commaundeth euery man to exercise that
1.Cor.7. vocation whereunto he is called. He aloweth euery man one vocation, one office & occupacion, not many, for he sayth *in Vocatione*, in his vocation, not in his vocations. I hearsay an ecclesyasticall lawe, which I haue long desired, shal come forth shortly: I trust therfore that all spirituall abuses shalbe redressed spedely, without any consyderatiō of priuat luker to any man, high or lowe, spirituall or temporall, and according to the counsell of which Dauid speaketh, saying: the word of God is my counseller. Truely onles these thyngs be reformed, englyshe seruice, homelies, and the right vse of the sacramentes, do not make vs christen men: we differ frō the Turkes but in outward rites and ceremonies, not in the substaunce of our fayth, which is vpright conuersation & good life. But they

which

which ſhould reforme others, ſome be entangled with the ſame vices them ſelues. Dicing and carding are forbidden, but dycing and carding houſes are vpholden, ſome in their owne houſes, and in ỹ kings maieſties court (God ſaue his noble grace and graunt that vertue & knowledge may meete in his royall hart) geue enſample to his ſubiects to breake his ſtatuts & lawes. Priſons in Londõ, where men lye for det, be dycing houſes: places of correction and punishment, be dennes and ſcholes of vnthriftines: open drunkerdes haue no puniſhment: aduoutrie is recounted but a light matter: chaplaines are founde of the coſtes of poore parithes, thorow which diſorder many thouſands here in England be depriued of the ſwete milke of gods word, & lack teachers to declare to them their duties towarde God and their king. This is not only my lamentation, but the lamẽting of all true harted Chriſtians, the voice of the cominaltie, the decay of the cõmon wealth, and a ioyfulll hearing, glad & pleſaunt newes to our enemies, that gape & looke for the ende of theſe matters, which will be deſtruction and ruin, if this darnel of couetouſnes and lybertie euery man to doe what hym liſt, be not weeded out, & Gods wrath pacifyed by ſome redreſſe and amendment. For ſeing the head is ſo ſicke and diſeaſed, what maruell is it if the bo-

dy

dy be ſo froward, ſo diſobedient, and
deſperate, If thou wilt heale ẏ body, tho
muſt beginne with the head, for his heal
cometh thence: I would ſay, the next wa
to make obedient and Godly people, is
godly enſample of Magiſtrates. It i
Eccle.10. written: *Secundum iudicem populi ſic. &c.* A
the rulers of the people be ſuch are their ſub
iectes. They are named of God the head
of the people, of others the bellies of ẏ cō
mon wealth. As the head is troubled wh
the hand the leg, yea the litle finger ſuffe
reth anguiſh, and the belly ſendeth ſuſte
naunce to all the partes of the body: ſo ru
lers, in that they are called heades and be
lies, are admoniſhed of their office, to re
gard the neede and oppreſſion of their ſub
iectes, and to care for the whole body o
the common wealth, leſt if they tender on
part, and oppreſſe an other, it breede and
gender diuiſion, ſtrife, rebellion, and par
ties, as it hath done. And they likewiſe are
admoniſhed to be obedient, tractable and
lowly of ſeruice. Nothing is more ſaue
gard to a prince, thā the loue & hart of his
commons, and nothing is more daunge
rous, more ſlippery, than to be feared, for
Ennius. as father Ennius ſayd: *quem metuunt, ode
runt, quem quiſque odit, perüſſe expetit.*
Whō mē do feare, him do they hate withall.
And whō they hate, they wiſh & ſeke his fal.
Eccle.10. And Ieſus the ſon of Syrach, ſaith: An
vnwiſe

vnwise prince spoyleth his people. Looke on the ensample of Roboam, & vppon the good counsell ỳ his young minions gaue their king, I thinke he rewarded them for it afterwarde as desirers of deuision and parties. They that wil be feared of many, must needes be afrayd of many. The glory of a king, is the welfare of his subiectes. It was a mery world (quoth the papist) before the Byble came forth in English, all thinges were good chepe and plentifull. Nay, nay, if these thinges were reformed, and euery man both spirituall and temporall were compelled by some law & statute to serue but in one vocation, and one office, we should haue a golden world England would become a paradise, God wold blesse vs as he hath promised both heauenly and bodely. The redresse & amendment of enormities in the common weale must come from the magistrates, not by rebels, for they are powers exalted and ordeyned of God for the same entent, who healeth the body by the pollicy of the head, not of the feete. If not, we shall in stede of the comfortable promises of God be destroyed & ouerwhelmed with terrible plagues which he threatneth to the breakers of his law, as dearth, warre, discention, byrnes, insurrections, pestilence, straunge diseases. &c. We haue a tast of these curses already: God hath bent his bow, & let slyp some 3. Kin. 12. Deut. 28.

of his arrowes, (which be his plagues) long sith among vs, we may perceiue by that which hath chaunsed, what touch hee will keepe with vs hereafter, and what is like to follow.

O eternal God spare thy seruaunts, let not ỹ enemies of the truth haue such cause to reioyce, suffer not hogs filthy and couetous men to roote and treade downe thy vineyeard any lenger, but hold vp the staffe of thine enheritaunce: Let not not ỹ preaching of thyswete sonne encrease the damnation of thy people, but doe thou drawe and turne them, worke their amẽdement who holdest in thy handes the harts of rulers and all men. All these enormities be the fruites of euill hartes: make them O God cleane harted, that they may powre forth good fruites by the operation of thy holy spirite, who preserue your grace in good health and make your gouernment prosperous to you, to this Realme, and to the church of God.

So bee it.

At London the xxvi. of Iune.

¶AN EXACT TABLE OF all the principall matters conteyned in this booke.

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FINIS.

The first Chapter.

¶ We must learne what God is of Gods word, and not of mans wisdome.

THe first poynt and chief profession of a true christen mã, is most stedfastly to beleeue, that there be three persons & one God, as wee are taught in Baptisme, which is commaũ- Math. 18.
ded to be ministred in the name of the father, of the sonne, and of the holy spirite. For in the bath of holy baptisme, wee are regenerated, washed, purified, and made the children of God, by the worke-ship of the three persons, which formed also heauen and earth, and all the glorious fayrenes of them, they brought the children of Israell out of the house of bondage, they preserued them from the tyranny and oppression of the Heathen, they gaue also vnto the heathen prosperitie and aduersitie, peace and warre, pouertie and riches, they gouerne the vniuersall church, whose workes be vnseparable. ¶ Wherefore I thinke it necessary to declare what God is, and what a person signifieth in the deitie, for as much as the common sort of people are

ignorãt of theyr maker and gouernour, and the signification of a person is applyed to diuers thinges. And because these two pointes be darke & hidden misteries, and no lesse necessary to be knowen of al men, then hard to teach, I will shape my speach after such a perceiuable fashion, ỹ I may by Gods helpe make an Image of God for the capacitie of the simple and vnlearned. God spake to the Israelites out of the fier in the mount
Deut. 4. Oreb, & it is written that they heard a voice, but they saw no Image, because they should make none after it. For it is a dishonor to God, a derogation & defaming of the deuine nature to make any similitude therof, ether of gold, siluer stone, wood, or in thought and minde. We must hear his voyce, we must learn what God is out of Gods booke, not of mans wisdome. For if al thinges which
Eccle. 1. be vnder the sunne, be to hard for man, as the wise man telleth, how much more be the secretes of Gods nature hid from
Esay. 45 hys eyes, of the which Esay writeth: Truly Lord thou art hidden from vs, counting himselfe one of the ignorannt.
Symonides. *Simonides* a famous clarke among the Heathẽ teacheth vs how feble mans wit

is

is, in declaring this mistery, who when he was enquired of king Hiero what a thing God was, he asked a day respite, and the nert day when he was enquired again, he asked to dayes moze, & when they were expired, he asked moze, not ceasling to double his dayes, vntil Hiero required of hym why he did so? For because said Simonides, ỹ moze I cõsider it, the darker it is vnto me, And no maruell, for as no man knoweth what is in man but ỹ spirit of mã, so al men be ignorant what God is, except they be taught of ỹ spirit of God. For seeing Paul saith the eie hath not seen, nor the ear hath not heard, ne yet hath entred into the hart of man, the thinges which God hath prepared for thẽ that loue him: howe much moze dooth he him selfe surmount our capacities? But it foloweth: God hath opened thẽ vnto vs by his spirit, for the spirit sercheth al things. yea the botom of gods secretes. And this spirit speaketh & breatheth on vs in ỹ scriptures, as it is wrttẽ: My wordes are spirit and lyfe.

1. Cor. 2.

Iohn. 6

Experience doth teach vs, and the Apostle warneth vs, how fantasticall our heads be in searching Gods misteries.

For some imagine God to be a corporall thing, & of mans shape and forme, because ẏ scripture doth grãt in diuersis places vnto God hãds, fæte, eares, eyes mouth, & tong called comonly *Anthropomorphites*. Read the. x. booke of ẏ *triparrite historie*. vỹ. chap. and there you shall finde a great contention cõcernyng this matter, betwene the monkes of Egipt, and Theopilus bishop of Alexãdria: all be it the sect of the Epicures held this assertion long before as it appereth in the first book of Tullie *De natura deorũ*, wher this opinion is eloquently confuted by Cotta a Senatour of Rome.

Lib. x. hist. tripar. ca 7

Roma. 1.

Other rob God of his glory & gene it vnto his creatures, worshipping ẏ Sun the Mone, the fier, yea and mortall mẽ for the immortall God, and vnreasonable beasts, for the authour of all reason, wisedome, and vnderstãding. And some dishonor him by honoring of dead saynts, and worshipping of bread and wine without any cõmaundement of the scripture, any exãple in the old or new testament, any authoritie of the doctors. I will not stand in rehersing the sundry phantasies of men as touching God. What is the cause of al these phansies &

diuersities

diuersities, but ỹ for which Esay controleth vs saying: The oxe knoweth his Lord, & the asse his masters stall, but we know not God. Come therfore good christen people, & harken to the wordes of the Lord, & I wil shew you in them ỹ magestie of God himself, his face & countenãce, his magnificẽce & highnes which can not abide the felowship of any creatures. Esay. 1.

Paule vnto ỹ Hebrues warneth vs that we be not caried away with dyuerse and straunge doctrine, which is as much to say as if he should cõmaund vs to flye mans doctryne. Hebr. 13.

Straung doctrine what it is

For men be the straũgers, whose doctrine he biddeth vs flye, as Peter witnesseth: Dearly beloued I besech you as straungers & Pilgrims. &c. 1 Pet. 2.

Paul also expoũdeth himself saying that Abraham, Isaac, and Iacob, confessed them selues to be straungers and Pilgrimes vpon the earth dwelling in tẽtes. And Christ saith that his shepe heare not the voyce of straungers, ỹ is the doctryne of men, the which in the viij. of Marke is called the leauen of the Pharisies and of Herode. Iohn 10. Mark 8.

Wherefore if we be shepe of his pasture, & people of his handes, let vs folow his counsell, for he is our shepeheard, our head, and the

truth, and of his Apostles, for they are his labourers and workemen, remembring ỳ Dauid sayth, vnderstanding is good for them that do after it. For he that knoweth his maisters wil and will not folow it, he shall be more greuously punished. Christ saith vnto a woman of *Samaria* at Jacobs wel besides *Sicher*, ỳ she & her people worshiped they knewe not what, for they leaned to custome & fathers, rather then to the text of Gods word, saying: our fathers worshiped in this mountaine. But ỳ Iewes cleauing vnto Gods word, and worshipping in the temple, knew what they worshypped, the which was written for our enstruction, that we should repayre vnto ỳ scriptures in all doutes, and controuersies, the which is the only touch stone to examine and try all doctrine, the forged, pretensed and false, from the sincere, germane & true. The weapons of our war saith Paul: are not carnall things, but the power of God to cast doune strōg holdes, to ouerthrow inuētions, that is to banquish heresie, to destroy all ill doctrine. Verely ỳ Gospel is that power of God (for so Paul termeth it) vnto saluation to al them that beleue. The Gos-

Psal. 110. a
Luke 12. a

Iohn 4.
Samaritans iewes.

2. Cor. 10

Scripture is ỳ power of God.

pell

pell is the ſpirituall ſwoꝛd that ſhall pꝛe- Roma. 1
uayle againſt Sathã, much moꝛe againſt A ſwoꝛd.
heretikes and his members, this ſwoꝛd
ſhall ouercome Antechꝛiſt, whome God
ſhall ſley with the bꝛeath of hys mouth:
With this ſwoꝛd Chꝛiſt confounded the Ephe. 1.
deuill, mainteined his diſciples, ſclaun- 2. Theſſ. 2.
deꝛed of the Phariſeis as Sabboth bꝛea- Math. 4.
kers, pꝛoued the reſurrection againſt the Math. 12.
Saducees, taught a certain yong man the
way to heauen, contented the Phariſeis Math. 22.
touching mariage, with this ſwoꝛde the
Apoſtles in diuers aſſemblies confuted
the Iewes after Chꝛiſtes aſcention, as
in their actes is regiſtred. The papiſtes
reply that the ſcriptures are not ſufficiẽt
and able to confoũd heretikes, but their
interpꝛetations and gloſes vpon them,
becauſe they be not playne and euident,
but darke and hard, and may be wꝛeſted
to many purpoſes. Yow did Chꝛiſt con-
fute the deuil? with ſcripture oꝛ expoun-
ding the ſcriptures. Againe, Gods woꝛd
is a lanterne, a light, it turneth the ſoule, A lantern.
it geueth wiſdom euen vnto babes, it re- Pſalm. 118.
ioyſeth ẏ hart, it lightneth the eyes, it is
a candel ſhining in a darke place, & ther- 2. Peter 1.
foꝛe not hard noꝛ dark, but eaſy & plain,
and to be ſtudyed of all men ẏgh & low,

To be ſtudied of all men. Iob .7.

powre and rich, ſpirituall and lay. For the holy & paciẽt man Iob ſaith, that the life of mã is nothing els, then a very warfare vpon the earth, full of miſery and trouble, ſet about with a great multitude of mortall enemies, the deuil the world, and the fleſh. Wherefore the ſworde of Gods word is very neceſſary

Gods word is a ſword. Luke .22

vnto all that bee in this warfare. For who goeth to battell without a ſworde? Doth not he ẏ taketh away thy ſword betray thée vnto thyne aduerſaries? Chriſt ſayth, he that hath no ſword, let hym ſell his coate and by him one, and the Papiſtes ſeeke all meanes poſſible to ſpoyle the people of theyr ſword which is Gods word, ſaying it wil make them

1.Cor.3.

heretiks: for *Litera occidit, ſpiritus eſt qui viuificat*. The letter killeth & the ſpirit quikneth, is Gods word ẏ letter? Then we muſt not reade it, leaſt it kill vs, leaſt it make vs heretikes. But harken what

Iohn.17. 1.Peter.1

maſter Doctour of all verity ſayth.

Immortall ſeede. Iohn 15. Rom.10.

Sermo tuus veritas eſt. Thy word is truth And Peter calleth the ſelfe ſame immortall ſéede, by which we are borne a new, and which laſteth and lyueth for euer. Doth immortall ſeede kil vs? Doth truth make vs heretikes? Chriſt declareth the

opera-

operation of this sæde saying, now you are cleane by my word, and Paul saith *Fides ex auditu*, that fayth commeth thereof, not heresy. These frutes thys sæd engẽdreth where it is sowen: truth, cleannes of life, regeneration, & fayth. He ỹ talketh with wise mẽ, becommeth wiser by communication. And shall not he that talketh with God the author of all wisdome in his scriptures, be edified thereby? Then what is *Littera occidens*, the murthering letter? Truly the law which causeth anger, by which commeth knowledge of sinne, which is a schole-master vnto Christ. The law first killeth, that Christ may make alyue, it condemneth, that Christe may iustifye, it sheweth sinne, hæ healeth sinne. The gospell is a sermon of Gods mercy, that he hath blotted out our sinnes by fayth onely in Christes bloude, it maketh no heretykes: twelue men by preaching of it, made the vnfaythefull and heretikes, faythfull and true Christians: this candell was not light to be put vnder a bushell, but to be set in the candelsticke, to geue light to them that bée in Gods house. For Christ cryeth, woe worth thē, that take away the key of know-

2. Cor. 3. The killing letter what it is.
Rom. 4.
Rom. 3.
Gal. 3.
Math. 5.
Luke 11.

Gods wozd the key ỹ touch stone.

knowledge nether entring thẽ selue ne yet ſuffring other to enter. The ke of knowledge is Gods holy teſtamen and wozd, that which befoze we calle the touchſtone to diſcerne good doctrin from euil. When they had taken ỹ touc ſtone from vs, they made vs beleue tha Peuter was ſiluer, and they ſold vs cop per foz gold, making ỹ ſcriptures a nos of war and a tenis baule, wzeſting them vnto euery purpoſe. This we ſee from whence we muſt fetch the knowledge o God, berely out of Gods wozde which is the truth, and not out of the queſtio niſtes oz ſchole men oz other like. Foz he

Eſay 33. ſaith by his Apoſtle: I will deſtroy the wiſdome of the wiſe, and I will caſt a- way the vnderſtanding of the prudẽt.

1.Cor.1 Where is the wiſe? where is ỹ Scribe? where is ỹ ſearcher of this wozld? Hath not God made ỹ wiſdome of this wozld ſolilhnes? As God is knowen only o himſelfe, ſo we muſt only learne of hym what he is. As foz man he knoweth no moze what God is, than the vnreaſona ble beaſtes know what man is, yea and ſo much leſſe, as there is moze difference betwene God and man, than betwene man and beaſtes.

Wher

Wherfore all leauen, all straunge doctrine and mans wisdom set apart, I will see what the scriptures teach vs concerning God, nor I will not disdain to aske where I shall see cause, nor be ashamed to learne where I am ignorant, desiring him that readeth this treatise, where ỹ Scripture is plaine to beleue (for except we beleue, we shal not vndersta̅d) wher it is doubtfull to search w̃ me, where he seeth himself out of the way, to reuoke his opinion, where he seeth me in an errour, to enforme me, and I will be glad to learne, and so we shall folow the rule of charitie, searching both after God, whom it is written: Seeke the Lord & his strength, seeke his face euermore. Psal. 104.

The second Chapter.

¶ God onely is of himselfe.

When Moses desired the Lorde to shewe hym hys name, the Lorde sayde vnto hym: I am that I am, That is to wit, I am of my selfe, I am onely. Nothyng is of it selfe without creation, wythout corruption, saue onely I, which am that I am. Which vnderstanding God himself doth declare speakyng farther vnto Moses, Exodus. 3.

ſes, thys ſhalt thou ſay vnto the childre
of Iſraell. He that is, did ſende mee vnt
you, for nothing, is, ſaue onely God, fo
aſmuch as they ſtande not by their pr
per ſtrength, but by the power and goo
Eſay. 40 nes of him. The heauens, the waters
the earth, the hill would fall, vnles he
meaſured the heauen with his ſpan,
held the waters in his fiſt, comprehé-
ded the whole earth in three fingers,
weyed the mountaines and hilles in
balaunce: by which phraſes is ment
he gouerneth, ordreth, and diſpoſeth thi
as he liſteth. Neyther the Sunne could
gæue lyght, ne yet ẏ fier heat, all things
woulde decay and perythe, vnleſſe he did
rule them, as the ſoule doth mans body,
vnto whom only that belongeth and ap-
pertayneth, which the græke call *on*, the
Latiniſts, *eſt*, as witneſſeth the Apoſtle.
2. Cor. 1 *Non eſt in illo, eſt & non, ſed eſt in illo eſt.*

Of all other thinges (*non*) may be ſaid
for once they were not, but not of God,
becauſe he was alwayes, he is, and he is
to come, all thynges haue their being of
him, and he of himſelf. Except we vnder
ſtand this saying (he that is, ſent me vn
to you) after this ſort, it maketh no diffe
rence betwæne God and his creatures.

For

For all be it, they haue not their beginning of themselues, but of hym, yet it is truely sayd of thē, that they are. Moreouer what could ỳ Israelites haue thought Moses to haue ment by these wordes, (he that is) then a certaine man sent him vnto them? If they had taken Moyses so, they would not haue left Egypte and folowed hym into the wildernes, but they toke these wordes (he that is) for God himself, and therfore folowed him, the which throughout the Bible bee neuer spoken of any creature, but onely of him that made all creatures. The name of God also declareth thys sence to bee true, which is *Ihuh*, of foure letters in al tongues, in greeke *Theos*, in Latin *Deus*, in English & Dutch, God, in the Frēch *Dieu*, in Spanishe *Dios*, in the Almaines tong *Gott*, and therfore called *Tetragrammaton*, and in Latin *Quadriliterum*, deriued of *Essendo*, or rather that worde that signifieth *Esse* in the Ebrue, is deriued of it. The Iewes read for that worde, *Adonai*, not that it can not be expressed in their tongue, but for a reuerence to Gods name, the which as they thought was not once to be named.

The

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ſtand this ſaying (he that is, ſent me vn-
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The

The Image of God.

The third Chapter.

¶ God is a spirite, and how the Scriptures d
graunt vnto him a head, eyes, handes, feet
and all other partes of mans body. God is
birde, a shooter, a husbandman, Christ is hy
Image, and man also.



We reade also in ỹ scripture
that God is a spirit, and n
corporall thyng. God is
spirit, & they that worshi
him, must worship hym i
spirit & trueth, the Lord no doubt is
spirit. But you will say, if God be a spi
rit, how is it that the Prophet affirmeth
him to measure heauen with his span, t
hold the waters wyth his fist, & the earth
in thrée fingers: Dauid also sayth: The
eyes of the Lord are ouer the righte-
ous, and his eares are open vnto their
prayers, and the hand of the lord hath
driuen out the heathen. Hath a spirit,
fingers, handes, eyes and eares: Wher-
soeuer scripture doth attribute vnto god
a head, eares, eyes, eyelids, nose, mouth,
lips, tonge, hart, wombe, handes, right
or left, fingers, or a finger, an arme, hin-
der partes, fæte, it is not to be vnderstād
litterally, but a spirituall sence is to bé
gathered of such wordes. Because our

Iohn 4.

2. Cor. 3.

Esay 40.

Psalme 33.

vnder-

vnderstãdinges be weake, and not able to perceiue God, if he shoulde vse such wordes as become his maiestie, he boroweth common and playne wordes to declare a difficult matter vnto vs: and euẽ as mothers before they can teach theyr yõg babes to speake, are faine as it were to lispe, stammar, and stut wyth them, so God to teach our capacities, vseth these familiar maner of speaches.

When thou readest that God hath a head, thou must vnderstand his deuine nature, which was before all all thinges, and vnto it all thynges be obedient. His heares signifie hys Angels and ẏ whole multitude of the chosen. *Dan.*7. His clothing was as white as snow, the heare of his head like pure woll, where the head of God is hys deitie and Godhead, hys clothing & hys heares be his Angels and elect, which bée like white snow and pure woll. God is sayd to haue eyes, because he sæth all thinges, and nothing is hyd from him, in whose sight as the Apostle telleth, no creature is inuisible, for all thynges be naked and open vnto hys eyes. His eyes also sometymes be taken for his fauour. Thy eyes of the lord are ouer the righteous. Hys eyelids be ta-

What gods head is.

His eares

Eyes.

ken

Pſalme. 10 ken for hys ſecret iudgementes. His
Eyelides. lids beholde the children of men.
is ſayd to haue eares, becauſe he hear
Eares. all thynges. The eare of the gelo
Sapi. 1. heareth all thynges, and the noyſe
the grudginges ſhall not be hid.
Nose, nose doth ſignifie his inſpirations in
2. Reg. 22. hartes of the faithfull. Smoke went o
His face of his noſtrelles. The face of God i
Pſal. 79. knowledge of his deuine nature, of
which is written, ſhewe vs the lyg
of thy couutenaunce and we ſhall b
hole, that is, graunt vs to know th
Otherwyſe Gods face ſignifieth the
uiſible nature of Chriſtes deuinitie ,
Exod. 34. Exod. doth declare, you ſhal ſee my hi
der parts, but my face you cā not ſe
that is thou ſhalt ſee Chriſts humanit
but his deuinitie can not be ſæne. God
Mouth. mouth is takē for the ſonne of God t
Threno. 16 father. We haue prouoked his mout
vnto wrath, or his commaundement
Eſay 59. The mouth of the Lord hath ſpokē it
Toung. Gods tong is the holy Ghoſt. My ton
pſal. 44 1 is the pen of a redy wryter.
Arme. ſignifieth Chriſt, of whom Jeremy wri
Iere. 32. teth. Thou haſt brought thy people o
Iſrael out of the land of Egipt, wyth
an almighty hād, with a ſtretched out

arme.

arme. Where also Christ is called ỹ hād of God. For he is both his arme, & hys hand. Moreouer Gods hand is taken some tyme for his power. Behold yee house of Israel, ye are in my hand, euē as the clay in the potters hand. Some time for his scourg saith he: I will strech forth my hand ouer Iuda and Hierusalem, and I will roote out the remnaūt of Baal, of the which scourge Iob sayth, the hād of the Lord hath touched me Farthermore Christ is called gods right hand. The right hād of the Lord hath done meruels, the right hand of the Lord hath gotten the victory. It is vsed also for the glory of the father concerning which he sayth to his sonne, syt on my right hād. And in some places for euerlasting ioy & life. and he shal set the shepe on his right hand, & the Goats on the left hād. where as his right hād is taken for euerlastyng ioye, so hys left hand signifieth the tormentes of the wicked. gods finger is ỹ holy ghost. If I cast out deuils in the finger of God. &c. For where Luke sayth in the finger of God, it is in Mathew: If I cast out deuils in the spirit of God, Gods finger

Hand. Christ.
Power. Iere. 18.
Scourge. Soph. 1.
Iob 19.
Right hād Christes glory. Psal. 116.
Math. 25.
Left hand.
Luke. 11
Math. 12.

therfore is his holy comforter. For as
hand, finger, and arme, are three, an
yet but of one body: so ỹ father, ỹ sonn
and the holy ghost, are three persõs, an
one substaunce, one God.

The hart of God

The hart of God ỹ father signifieth
secretnes of his wisdom, of which he b
gat hys worde, that is hys sonne wyth
Psal. 44. out beginning, without any passion, m
Womb. hart is enditing a good matter. Hy
Psal. 109. wombe is vsed in the same signification
Of my wõb before the morning star
Shulders. begat thee. God is said also to haue sh
Psal 90. ders, because he beareth vp all things a
Hynder partes. it were vpõ his shoulders: for all thing
stand by hym. The hinder parts of Go
is Christs humanitie, the which he tok
vpon hym in the end of the world, tha
we might liue without end, which is ca
Feete. led also Gods féete. For as his head sig
nifieth hys deuinitie, so his feete signifi
Christes humanitie, the which is subiec
vnto Gods deitye, as our feete are vnt
Psal. 8. our heads. Thou hast put all things in
subiectió vnder his feete. In some pla
ces preachers of Gods worde be ment
by his féete. They that drawe neigh his
Deu. 33. fete, shal tast of his doctrine. You sw

rers

rers & blasphemers which vse to sweare by Gods heart, armes, nailes, guttes, legges, and handes, learne what these thinges signifie, and leaue your abhominable othes: For when thou sweerest by Gods heart, thou swearest by Gods wisdom: when thou swearest by Gods armes, thou swearest by Christ: when ỹ swearest hands, legs, thou swearest by his humanitie: whē thou swerest by his tong, and finger, thou swerest by the holy ghost and swearing by his head, thou swearest by his diuine & blessed nature, and swearing by his heares, thou abusest his creatures, by which thou art forbiddē to swear. Whē an oth is necessary we are bounde to sweare by God onely, vnto whom all honor is due, for we honor that thing wherby we sweare. It is naught to swere by the Masse, a prophanation of Christes supper, and a patched creature of the Bysshop of Rome, which was longer in patching, then Salomōs great tēple in building. Nether is it lawfull to swear by any saintes, as Iudges and Stewardes make the simple people do at cessions and courtes, for if they be to be sworne by, they are to be praied vn

An exhortation to swerers.

God is honored by swearing.

God onely is to bee sworn by. Psal. 62. Heb. 6.

to, and to be honored. Dauid sayth: thei
they that sweare by him shalbe cõm hol
ded. And Paul vnto the Hebrues spe wh
keth thus: that God because he had n for
greter thing to swer by, swore by hi no
self, wherby we must gather, ỹ we mu
swear by God only. They that swaer tha
his creatures, or by the Masse, be Id cau
laters. But some will say, if we hono tha
thing wherby we swere, let vs swereb clo
God, that we may honor him. Brothe tha
be not deceiued, God is honored by sw be
ring, but how? Truly when thou swe els
rest by him in a waighty matter of life sp
death, before an officer, or in any othe if
matters of importaunce, thou dost hym fin
honour & homage: but if in euery trifl ne
thou cal him to witnes, thou dishonorest wh
hym, and breakest his commaundemẽt, sin
which sayth: *Non assumes nomen Domini be*
&c. Thou shalt not take the name of ne
thy Lord God in vayne: Sweare ther m
fore by God, as God hath commaunded to
thée, and thou honorest hym. I trust now er
it is euident that God notwithstandyng fo
all these foresayd partes and members, st
is a spirite, and no bodely, no corporall, n
no sensible thyng. If there bee any that

thinke

thinke otherwise. I would fayne learne how they set the Scriptures togither, which cã not be cõtrary one to an other, for Scripture is truth, and truth can by no meanes be contrary to the truth. Iohn. 17

If they wil proue of the places before that God is like mã, I will proue also because the Scripture sayth: Who is this that cõmeth frõ Edõ with stayned red clothes of Gosra, whiche is so costly, that God goeth in a read coat, which if it be true, he must nẽedes haue a tayler, or els make it him self, for those wordes are spokẽ of God, as the place sheweth. But if we weigh the place diligently, we shal find that Edom is the earth, & the stained red clothes, are Christes bloude, which hee dyd shed vppon earth for our sinnes. And they which demaund who he is, be his creatures, which shall marvel at the wisdome of God in deliuering mankind from the bondage of the spirituall Pharao by bloud, by death, by the crosse. I wil proue also, ỹ he hath shoes: for he sayth by Dauid, ouer Edom wil I strech out my shoe: And then he must needes haue a shoemaker, or els make shoes himself. But edõ is ỹ earth, the A- Esay. 63. What stayned red clothes bee. Edom. Psal. 59. What gods shoe is. Iohn 10.

poſtels feete be his ſhoes, for it is by
Iohn. 10 How beutiful are the fete of thẽ wh
bring glad tidinges of peace. Yet
ched his ſhoe ouer the earth, when
Pſal. 18. ſent them to preach to all creatures. H
their ſound went into al landes, th
words to the ends of the world. In
proue alſo with lyke argumentes b
Pſal. 16. theſe, beecauſe Gods woord doth att
bute winges vnto God, that hee i
byrd, and ſo if hee bee lyke a man an
byrd both, hee is a monſter: beecauſ
Pſal. 7. doth attribute vnto him bow, ſhafte
quiuer, that he vſeth ſhooting: becauſ
graunteth to him a fan, a flore, whe
Math. 3. chaff, that be occupieth huſbandrye. D
uid ſayth, defẽd me vnder the ſhado
of thy winges, likening God to a by
forasmuch as hee is no leſſe carefull
his choſen than the Hen is for her ch
kens, as Chriſt declareth very wel
Math. 23. ng, Ieruſalem, Ieruſalem, how oft
would I haue gathered thy childré
gither as the hen gathered her chik
vnder her winges & ye wold not. A
How God is ſayd to be a ſhoter. it graunteth God, bow and ſhaftes a
a quiuer, to ſignifie him to be a puniſh
of the vngodly, and a rewarder of t
Godly

Godly, for as muche as men myniſter
helpe or bengeaunce one to an other of-
tentimes thorough bowes and ſhaftes,
and one Prince aideth an other with ar-
chers. He hath bent his bow ſayth Da- Pſalm. 7.
uid, & made it redy, he hath prepared
weapõs of death, & ordeined arowes
to deſtroy, ỹ is, he wil auenge euil men,
he will reward them for their oppreſſion
he wil puniſh them for their vngracious
deuiſes, excepte they amende, hæ hath
whet his ſworde. And well may God be
compared to a ſhoter. For as the ſho-
ter the leſſe or more he draweth his ſhaft
his ſtroke is therafter, and if he draw it
farre and vp to the Iron, then it payeth
home as they ſay, then it geueth a migh-
ty ſtroke, ſo God ſome time differreth to
puniſh men for their ſinnes, & therefore
except they amend, when he puniſheth,
he will draw his ſhafte to the head, and
ſtrike moſt greuouſly. Remember man
ỹ God is a ſhoter, heape not his wrath Roma. 3
againſte thæ, prolong not the time, diſ-
piſe not the riches of his goodnes, which
leadeth thæ to repentance. Likewiſe the
ſcripture calleth him a huſbandman for
many cauſes. *Pater meus Agricola eſt*, my

How God is saide to be a husbandman. Iohn 15.

father is a husbādmā saith Christ. The husbandman dongeth his land tilleth dresseth it, that it may bring forth good corne, so almighty God tilleth and clenseth the hartes of his people, the which be prone vnto euill, that they may bring forth good workes not tares. For we are his husbandry, as Paul witnesseth speaking of the congregation. We are Gods labourers, ye are Gods husbandry, ye are Gods building. The husbandman diggeth vp al vnfrutefull træs, pareth all rotten bowes, wœdeth out cocle and teares, and casteth them into ther fier, if God will serue them, that he shall fynde empty of good workes & without oyle in their lampes. The husbādman appointeth his seruaūts to pourge his flour and with the fanne he separateth the good seede from the chaffe: Euen so God shall sende his angels to his flour that is into this world, and they shall carry the good sæd into euerlasting barnes but the chaffe and drosse shalbe throwne into a furnas of fier, where is wayling and gnashing of tæth: for they are Gods reapers, and the ende of the world is the harvest, as one of the reapers telleth vs

1. Corin. 3.

Math. 25.

Math. 13.

saying: thrust in thy sickle and reape, for the time is come to reape, and the corne of the earth is rype. Apoca. 14

Who doth not see that these thinges are to be taken figurally in God, if the partes of man be verely in God, he hath a maruelous fyst that holdeth all the waters, his litle finger is bigger thā Saint Christophers great toe, for hee comprehendeth the whole worlde in thre fingers: he hath a wonderfull hand which carieth so many people out of Egipte, to bee short all his partes bee high large and big, for he filleth heauen and earth, & he must haue also the vse of the same members, which is filthy to imagine in God. But was not man made after the similitude and likenes of God? Yea truly, but in soule, in mind, in ỹ inward man, not touching his body. Wherefore Augustine a man most expert in Gods word, cryeth out agaynst the Image of the trinity, calling it *Sacrilegium*. A stayning of Gods honour, & an Idoll, because the glory of the immortall God is chaunged into the similitude and Image of mortall man, forbidding such an Image, not only in the church, but also in thought & minde.

The image of ỹ father is an idoll.

I suppose that the *Antropomorphites*, t
rected thys Image. When Phillip des
John.14. red Christ to shew him the father, he re
Hebru.1. buked him, & aunswered: he that seeth
me, seeth the Father, for he is the only
Image of the Father, as Paul writeth,
How man was made after the Image of God. not a dūme Image, for he is his word,
not a dead Image, for he is life and re
surrection, not coūterfet, for he is truth.
God is a spirit, not flesh, a soule, not a
body. The soule of man is sayde to bee
Genesis 1. made, *Ad imaginem & similitudinem dei*,
after the image of God, because it is a
spirituall creature, vnuisible, vncorrup
tible, not of the substaunce of God, as
Priscillia. the Manichies, and the Priscillianistes
nistes. dow fally defende, but made of nothing.
For then it should know all thinges, as
God knoweth, and be ignorant of no
thing: it should be voide of al affections,
mutability, and vnconstancy. There is
in mans soule, reason, discerning good
from euil, truth from falsehode. Ther is
memory, by the which he remembreth
thinges past, there is wil, by the which
hee chooseth what hym liketh. Beesides
this, our first parents were made with
out spot, voide of sin, cleane, righteous
holy

holy replenished with al maner of ver-
tues and knowledg. In these thinges,
man was formed after the likenes of
God. In these we be lyke the angels, our Geneŭs 2.
bodies wee haue comen wyth the brute
beastes, it was made of the mould of the
earth (as Moses telleth) before ther was
any similitude, likenes, or image of god
in mã. S. Paule also declareth this to bee Epheph. 4.
tru saying, be ye renued in the spirit of
your minds, and put on the new man
which after the image of god is shapẽ
in riteousnes & tru holines & in ãother
place, lie not one to another after that Colloss. 3.
ye haue put of the old man with his
workes and put on the new, which is
renewed in knowledge, after the I-
mage of him that made him. These te-
stimonies teach that we lost the Image
of God by the fall of Adam, wherby our
reason was blinded, our will wounded,
and that we recouer it againe by Christ
who in this life amẽdeth reasõ by fayth,
and frée wil by charitie, and in the life to
come with perfect vision of hys glory.
Hitherto it appeareth that God is a spi-
rituall substaunce or nature, not of cor-
porall shape nc forme, as the Humani-
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Priscillia. the Maniches, and the Priscillianistes
nistes. do falsly defende, but made of nothing.
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formians would make vs beleue.

The iiii. Chapter.

¶ God is a pure nature & immutable, and how he is other whiles angry, other whiles pleased, sometime a sleape, sometime awake, sometyme forgetfull, standing, sitting walking. &c.

GOd is also a pure nature, forsomuche as hée is not mixt nor compound. For when no composition, can be without chaũge, Iames affirmeth of God, with whome there is no variablenes, neyther is hee chaunged. &c. Hee chaungeth all thinges as a vesture, but hée himselfe is immutable, vnchaungeable. But some will saye, wée reade hym oftentymes chaunged in hys word. He is sometyme angry, otherwhiles pleased, sometyme awake, somtime a slæpe, somtime he forgetteth, sometyme he remẽbreth, otherwhiles he sitteth, goeth, hée walketh, hée standeth. God is sayd to be angry (kisse the sonne least the lord be angry) whẽ we break his cõmaundemẽts, dispise his threatnings, set light by his promises, & folow our own corrupt appetites, and so we are chaũged, not he, we be mutable,

Iacob. 1
Psalm .101

How anger is in God.

Psalme 21.

hée

he is immutable: As the cleare sunne to sore eyes is paynefull, to good and hole, pleasaunt, and confortable: and yet the diuersitie is in the eyes, not in the light. He is said to be pacified, whē we forsake our naughty liuing, returning vnto him as did the good Niniuites. Who can tell (saith the king of ỹ Niniuites) whether God wil turne and repent, and pacifie his wrath, and preserue vs, where hys repētaūce pacifyng, and turnyng, is all one thyng. And he is sayd to laugh, and scorne, as in the second Psalme. *Qui habitat in cœlis irridebit eos, & dominus subsannabit eos.* He that dwelleth in heauē, shal laugh thē to scorne, the Lord shal haue them in derision. And in an other place: as for the scornful, he shal laugh them to scorne. God is not of such affection as a man is, to be mooued with mocage and laughter, for he reioyseth not in the hurt of man, but at his amendment: and it is writtē: *Abhominatio domini omnis illusor*, God abhorreth scornful persons: but as the mā which laugheth at other mē, is farthest frō a mynde to helpe them, and to remedy their griefes: so is God to such as despise his commaundements,

Ionas. 3
Ioel. 2
Ieremi 18.

How God doth laugh.
Prouer. 2.

ments, set light by his threatnings, & are not moued wyth hys promises: this is Gods laughter & scorning. Hee is sayd to

How he is sayd to sleepe.

slæpe, whē Christ lay dead in his graue, whose death is called a swæte slæpe of Jeremy, or els when he is slow to helpe his elect out of trouble, as in ỳ Psal. 44.

Psalm 44. Arise, wherefore doest thou sleepe O Lord. And contrawyse, he is sayde to a-

To awake. wake, whē he doth straight way without any tarying socour them, helpe them, & deliuer thē. Hee is said to forget vs, when

Forget.

he taketh hys mercy from vs, for forgetting his statutes, ordinaūces & cōmaundements, and to remember vs when we chaunge: not he. Jesus Christ, ỳ is God yesterday, & to day continueth the same for euer. Hee sitteth not after humane ma-

Syt.

ner, but after an other sorte. To raigne and to sit, be one thing in God, & of one signification & meaning. God raigneth

Psalm 46. ouer the heathē, God sitteth in his holy seat, he sitteth ouer *Cherubin*, which is by interpretatiō fulnes of knowledge, by which word, Angels be ment, and the myndes of good mē, for in them God sitteth & raigneth, as *Salomō* testifieth: The

Sapien. 7. soule of the righteous is the seate of wis-

wiſdome. And ſcripture alſo attributeth ſtanding vnto God, for long ſuffraunce, wherwith he calleth vs to repentaunce, who is sayde alſo to goe, & to walke, not by chaũging of place (for he filleth all places) but by occuppying ỹ mindes of ỹ faithfull, as in ỹ prophet: I will dwel among them, and walke among them, and be their God, where dwellyng, walking, & to be their God meane one. When theſe thynges be ſpoken of God, the chaunge is to be vnderſtanded in vs, and not in hym, as if you and I ſhould drinke both of one drinke, and I ſhoulde lyke it, and you miſlyke it, the diuerſitie is not in the drinke but in vs: euen ſo God, after diuers cõditiõs of mẽ, is ſaid to be pleaſed with one and diſcõtented with an other, to remẽber ſome, and forget other, not that the very paſſions of anger, of mercy, of remẽbraunce, of forgetfulnes, take place in hym, in whom is no affection, no paſſion, but the ſcripture vſeth theſe ſpeaches for our weake vnderſtãdings, fæding vs wyth mylke, becauſe we are not able to diſgeſt ſtronger meate. As long as we bee in this lyfe, wee muſte learne of god ſuch termes, for our life is a ſha-

To ſtand.

Goe. Walke.

Eſay 55. 2. Cori. 6.

a shadowe, our knowledge is vnperfect
we se in a glasse, in a dark speking with
1.Corin.3. a corrupt eye. Nothing can be properly
spoken of God, for then hee should not
be vnspeakeable. Who cānot see better
in the cleare lyght thā in a shadow with
out a glasse, then in it: we sée in thys lyght
as it were with a payr of spectacles: but
when the spectacles shalbe taken away,
we shal sée clearly God face to face, who
was neuer séene yet, wyth bodely eyes.
The shadowes, glasses, darke speaches,
spectacles, mylke, and the corrupte eye,
shalbe taken away according to ỹ voyce
of the trumpetour: when that which is
perfect cōmeth, that whiche is vnperfect
shalbe done away.

The .v. Chapter.

¶ God is vnsearchable.

THe scriptures teach him
also to be eneffable in all
tonges, vnsercheable in
thought, no thing can at
taine vnto hym, in so
much that Paul cryeth
Roma.11. out: o the depnes of the righteousnes
and wisedome & knowledge of God:
How vnsearchable are his iudgments

and

& his waies vnſcrutable? If his iudgementes ſurmount our capacities, much more hehimſelfe: and if Paules, muche more ours. Logike the ſcience of reaſon diſcuſſing all doubtes and cõtrouerſies, confuting all mens wiſdome, beholding the beames and brightnes of Gods glorious viſage, faileth in ſearching what he is, and becometh fœlishnes. I ſpeake not this iudging Logike to be vnprofitable to the reader of Gods word: no, I thinke rather ſuch as iangell againſt it, to be void of all reaſon, for as muche as they ſpeake agaynſt the art of reaſon. Logike is an excellẽt gift of God not to be diſpiſed or diſcõmended leaſt we be vnthankefull vnto God, but to be dyligently learned and commended. Many clatter and prate that Peter and Paule neuer learned Logike, Philoſoppe and ſuch dregges, whiche I deny: for Chriſt ſayd, he would ſend them the comforter who ſhould teach them al things. If the holy ghoſt taught them all thinges, hée taught thẽ alſo Logike. There you haue that the Apoſtles learned Logike. But you wil reply that the holy ghoſt taught them al things neceſſary for a preacher. Logike.

Paul also declareth that Logik is neces
sary for a preacher when he sayth that
1. Timo. 3 bishop must be *Didacticos*, that is apte to
teach. Christ & his Apostels in their ser
mons, disputatiõ & letters, vse all sorts
of arguments, all sorts of reasonings, a
waies and meanes of inuentions, as I
would proue if I thought it nedefull to
stand in this matter. That which Paul
Colos. 2. writeth to the Collossians, *Videte ne qui*
&c. Beware least any mã come & spoil
you through Philosophy & deceitful
vanity, maketh for philosophy, not a
gainst it. For paul there biddeth thẽ take
heede of such mẽ ẏ with their philosophy
went about to hinder the gospel, to stop
the prosperous successe of Gods worde,
abusing Gods gift to the destruction of
thẽ selues & others, rebukyng the ill cõdi
tions of mẽ, and not dispraising the art,
for he himself was a great Philosopher.
Now if philosophy did set forth a false &
vntrue matter, that it confoũded ẏ faith
of many, how much more is it able to set
forth the truth.

The vi. Chapiter.

¶ God is vnuisible, and how not withstan-
ding, the faythfull of the old testament saw
hym diuers tymes.

But

BVt to retourne vnto our matter, as he is vnsearchable, so he is vnuisible, as Paule recoꝛdeth vnto Timothy: To the vnuisible God & wise onely be honor and praise for euer & euer. 1.Timo.1. There bee some thinges vnuisible, which not withstandinge be subiecte to mutabilitie, as mans thought, memoꝛy, wyll, and all spirituall creatures: & whatsoeuer also is visible, is also mutable, God is said only to be inuisibe, bicause he is void of all mutabilitie. Ye sayth vnto Moyses. no man shall see me and lyue: Exod.30. By John Baptist, no man hath seen God at any tyme. Iohn.1. If no man hath sene God, howe did the faithful of the old Testament se hym? The scripture sayth that the Lord spake vnto Moises face to face as a man speaketh vnto his frende: Exodu.33. And Micheas affirmeth vnto king Achab the wycked, 3.King.33. I saw the Lord sit on his seat, & al the cõpany of heauē standing about him. Steauen also ẏ first marter ẏ we read of in the new testamēt, loking vp stedfastly Acte.7. with his eyes vnto heauen, saw ẏ glory of God, & Iesus standing on his right hand. To these I answer, Moyses sawe

How Moses, Micheas & Steuen saw God who is inuisible.

not God with his bodely eyes, who is a spirit, nor thou canst not gather any such thing of the text, which sayeth that God spake vnto hym face to face as a man vnto his frende, that is God talked familiarly with hym, not that he sawe him in that place, albeit we reade oftentymes ỹ God appeared vnto hym and to all the Israelites, but not in his owne nature and substaunce, but in hys creatures and visible formes: For Moyses

Exod. 33. desireth God afterward, if I haue found fauor in thy sight shew me thy self manifestly, wherfore he dyd not see him manifestly before, but only talked with him

1. Cor. 12. And as for Micheas and Steauen, they sawe God as Paul did when he was caried vp vnto the thirde heauen with the eyes of their belefe, of their mind, not of their body. As long as wee continue in this life, we shal neuer se the deuine and blessed nature, because our harts be vnclean:

Math. 5. Blessed be the pure in hart saith Christ, for they shal see God. This life is a warfare & a purifying of our hartes by faith from sinne. As long as the warfare endureth, there is no perfect victory of sinne, for victory maketh an ende of warre

warre: the victory of sinne is the perfect vision of Gods glory, which is gotten by faith as John ỹ beloued disciple testified: This is the victory that ouercommeth the world euen our faith. Who is he that ouercommeth the worlde, but he that beleueth that Iesus is the sonne of God. Of these it appeareth that God is a pure nature, vnchaungeable vnsearchable, inuisible. 1. Iohn. 5.

The vii. Chapter.

¶ God is euery where, and how Christ is in the Sacrament.

HE is also euery where by nature, not by grace according to which hee sayth by Ieremy: heauen and earth do I fil. For the heauens be hys seat and the earth is his footestoole. This thing belongeth only vnto God, & to no creature, neither spirituall, ne corporall. A certaine christen man being demaunded of a Philosopher where God was, enquired of him wher he was not. Wherefore the sonne and the holy ghost be no creatures, for of the sonne it sayd: wisdom reacheth frō one end vnto an other mightely, & ordereth all things Ieremi. 23 Sapien. 8.

louingly, and of the holy comforter lik
Sapien. 1 wise: The spirit of the Lord filleth th
round compasse of the worlde, & vp
holdeth al things. There is a great di
ference betwene mans soule and his bo
dy, but exceeding more difference be
twene God & his creatures, who mad
both the soule and the body. He is n
sayde to fil the worlde as the water, th
ayre, the Sunne light, whiche by deu
sion be in many places: hee is in al place
without diuision wholy, and conteyne
in no place. But as a sound or noyse
hard more of some, & lesse of other some
being of equal distaunce from it, as the
be of quicke or dull hearing, so all bee
God be present with all thinges, yet he
is in some more plētifully, in some lesse
not with parcialitie, but according to th
Sapi. 1. diuersities of their capacities. If God b
in all places, how is it true that wisdom
doth not enter into a froward soule,
ne dwell in a body subdued vnto sin?
Surely sin doth seperate vs from God,
2. Cor. 7. for what companye hath light with
darkenes? What concord hath Christ
with Beliall? What felowshippe hath
truth with falshod? I answere God is

sayde

sayde to dwel, to enter, where he fauoureth, where hē loueth, after which sort hē is not in the wicked, but after an other sort he is in them: For where he is not by hys fauour and grace, hē is by hys righteousnes, where hē is not a benefactour, he is a punysher, where he is not a dweller, hē is an auenger. But Christ sayth if a man loue hym, that hys father and he will come to hym, if they will come to hym, they were not with hym before, and so God is not in all places. Thys texte sheweth how all suche thinges are to be vnderstanded in God. The wordes expoūd one an other, which bē these: If a man loue me, he wil kēpe my word, and my father also will loue him, and we wil come vnto him & dwell with him. Where the comming of God the father, and dwellyng is ỹ same that goeth immediatly before, my father also will loue hym. These wordes be a good comentary to the other wordes before: we wil come to hym, we will dwel with him. Wherof it is manifest that all such phrases darke speaches and ridels make nothing against the presence of God in al places, but rather fortify and establish it:

Iohn. 14.

Psal. 139.

it: we can go no whither from his spirit we cā flie no where from his face: if we clime vp vnto heauen, he is there: if we downe vnto hell he is also there.

We must not imagin him to be cōteyned in place, and yet he is all thing in all. He is to all men as he findeth them: he is good in them that he findeth good, and ill to them that bee ill: hee is a helper in them that be good, & a punisher in them that bee euill. If thou lookest for any succour, help, or ayd at Gods hand, forsake that is euill, and follow that is good.

wickednes coueteth ỹ darke.

When thou stealest, or goest about aduoutry, thou taryest for the darcke, thou louest the night, because thy workes bee of darcknes, least thou shouldest be seene and shamed, lest thou shouldest be taken and hanged. Thou goest vnto the kings high way, and takest a standing, thou goest to thy neighbours house, and robbest hym, thou rydest vp to London to sue thy neighbour, to robbe hym of hys right: Call to remembraunce that God is with thee euery where: he is with thee going, he is with thee by the way, hee is wyth thee when thou art doing thy deuelish purpose: hee standeth by and looketh

God seeth the wicked euer i wher.

on,

on, writing thy fact as it were in a paire of tables, and at the last day he wil make it knowen vnto all men to thy vtter confusion, shame, and condemnation. If thou be afrayed of men, that destroy the body, feare hym ỹ hath power to throw both thy body and soule headlong into hell, into the lake that burneth with fier and brimstone, whiche is the seconde death. Thou mayest escape the punishement of man, but thou canst not escape Gods hand, who punisheth more grevously than man. Whither wilt thou hie: from God: surely thou canst not flie from hym, but by flyinge vnto hym: thou canste not escape hys wrath, which is hys righteousnes, but by appealyng vnto hys mercy. Dauid compared God to a man that draweth a bow, the farther he draweth his shaft which is his punishment, the greater is the stroke therof.

Feare God aboue all

wee cannot escape gods hand.

There is a great altercation nowe a daies, whether God be in the sacrament or not: he must nedes be ther, for he is in al places. But whether is he ther by his diuinity or humanity? Christ warneth vs that in the latter age there shall arise many false Prophets, and *Pseudochristi* that

Against the corporal presence.

Christ is not in the sacrament touching his humanity.

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that

that is false anointed (which be the B
shop of Romes gresed butchers & sac
Mar.13. ficers) which shal say, loe here is Chri
Math.24. & there is Christ. These *Pseudochris*
be not they of whome they speake afte
ward in the same chapters: many sha
come in my name, saying: I am Chri
but an other sort, for these shall not ch
lenge this to them selues, but direct me
to other: and of these false anointed tha
shal point vs to other, he saith: *Nolite c*
dere, beleue thē not: & therefore I dar
not say that he is there after his human
tie, least I be a false Prophet, for this i
spoken of his humanity, not of his diui
nity. Touching his diuinity, I say vnt
you good people, loe here is Christ, an
there is Christ, for it is here, there, in
towne, in the citie, in the chappell, in th
church, and wildernes, & euery where
In obiecti- as I haue declared. The papistes say
on. this place maketh not against ỹ presenc
of Christes body vpō earth, but agayn
false Prophetes, which should preach i
the last age, false doctrine: True it is,
Christ speaketh here agaynst such. Bu
The an- what false doctrine shal they teach? Sha
swere. there come ỹ. at one tyme in one age, o

which

which false prophets shall say, he is christ and an other shall say, no thys is Christ, pointing to some other: There were neuer yet two in one age, which both were sayd to be Christs, of any false prophets, nor the Scriptures doe not mẽtion or regester any such thing to come, for the veritie saith ỹ many such shall come. Now we neuer read that many haue reported and said, here is Christ, and there, vnles we take it to bee spoken of the Papistes, which shew Christ vnto vs in many places at once, in euery Chappell, and on euery Aultar. Many shall say of themselues that they are Christ, but these bee other Doctours, compare their wordes togither, and thou shalt finde that I say true, the one text doth not expounde the other, but they be two diuerse prophecies of ỹ. diuerse things. This false doctryne then is nothyng els, but to teach Christes body after hys ascention to bee vpon the earth, visibly, or inuisibly. *Pighius*, who calleth Gods worde a nose of ware, wresteth this text to an other purpose, taking Christ here for his Church. Loe here is Christ, and there is Christ, (saith *Pighius*) that is, heretikes shal say: here

Pigius interpretatiõ.

here is the church, and there is ỹ churc
O wyse exposition: shall heretikes h
that Christ is here & there, touchyng h
members and church? No verely, this
no heresie: for Christes church is in m
ny places, in deserts and other. If Chr
must be takē for his Church in this ter
then we are cōpelled also to vnderstan
the church by hym, in the text which im
mediatly foloweth, where he sayth, be
Mark 13. leeue them not: Christ that is ỹ church
Math. 24 shall come as lightnynge, wæ must tak
Christ for the same thoroughout ỹ chap
ter. Read diligētly, examine the circum
staunce, which is chiefly to be regarde
The key. in the exposition of doubtfull places, t
The pick- pen the Scripture with the key, not wit
lock. the picklocke, that is: expounde it by
selfe, not by priuate interpretation, an
thou shalt finde that Christ there is tak
for Christ, not for the church, as *Pighius*
would straine the place, making of th
scriptures a nose of wax. You will aske
me thē whether we receiue Christes bo
dy? yea truely frō heauē, from the right
hand of ỹ father, not out of ỹ bread, no
in the bread. For vnles we eate his flesh
and drinke his bloud, we shall not dwel

in

in him, we shall not arise at the last day, we receaue christes body from heuen.
we shall not haue eternall life. Christes humanitie is ỳ meane, wherby we must obtaine all things: the way, by which we must clime vp to heauen: the ladder that Jacob salve goyng vnto Mesopotamia, reaching vp to heauẽ, wyth Angels ascẽding & descending vpõ it. Christ teacheth this vsing, not onely hys word & cõmaũdement in raysing the dead, as god, but also hys flesshe as a helpe & meane to the same. In raysing ỳ daughter of one of ỳ chiefe of the sinagoge, he toke her by the hand & raysed her. Mat. 9. Whẽ he cured one ful of the leprosie, he stretched out hys hand and touched hym. Mat. 8. When he entred into the citie of Naim, mætyng a dead man caryed out, the onely sonne of a wydow, hauyng compassion on her, hẽ touched the bere, and raysed hym from dead. Luke. 7.

There be infinite places of scripture, which teach vs ỳ Christes flesshe gæueth lyfe, deliuereth frõ death, expelleth vice: but thys is notable, forasmuch as thys wydow signifieth the Church, & her dead sonne representeth mankynde, dead thorough ỳ sinne of Adam. Christ is a vyne and we are ỳ braũches, as he witnesseth

Ioh.15. hymselfe: *Ego sum vitis vera. &c.* I
the true vyne, and my father is a h
bādman, *& vos estis palmites*, & you
the braunches. The braunches cann
lyue, vnles they take nourishment of
substaunce of the vyne & of his iuice:
uen so the soule of a Christen man m
nædes be fed wyth the swéte flesshe, a
cōfortable bloud of Jesus Christ. Jf
be braūches, we be nourished of ỹ vi
I would learne whether he be the vy
after hys humanitie, or by hys diuinit
He is not the vyne touchyng his diu
nature, for the vine is not equall wyth
husband man, but at hys cōmaūdemē
Christ touchyng hys diuinitie, to ỹ h
bandman, and equall wyth hys fath
Christ is vine touching his flesh. ỹ Marke, he is the vyne, therefore conc
ning that nature, in which he is inferi
to his father, which is his humanitie.
then Christ be the vyne not by hys di
nitie, but by his humanitie, and wéth
braūches: then we must be refreshed
the vyne, that is, of hys humanitie. Thi
metaphore hath bœne abused to many
vill purposes, as to prowe Christ not t
be God, because he is the vyne, it hat
bœne racked also to prowe that thes
wordes

wordes, *Hoc est corpus meum*, This is my body, is a lyke phrase, a lyke speach, as when Christ sayth, *Ego sum vitis*, I am the vyne. They be no lyke phrases, but far different and diuerse: for the vyne, is no Sacrament, neither the doze, nor the way, be no Sacramentes. The bread of the which Christ sayd, this is my body, is a sacrament, not a bare and naked metaphore, the rocke was a Sacrament, the brasen serpent was a sacrament not metaphors onely. When Christ sayd thys is my body, he ordeyned a sacramẽt, that is, he gaue the name of the thyng to the signe: so that notwithstandyng, the matter, nature, & substaunce of the signe remaineth: vnles this substaũce remayne, the bread is no Sacrament. For Sacramentes (saith S. Augustine) are so called of the similitude of those thynges, to which they bee Sacramentes. Take away the matter, the substaunce, & nature of bread & wyne, and there remayneth no more similitude. Now all the fathers that were before Gregory, doe confesse, that the scriptures do witnes, that there must be three similitudes, in thys Sacrament: a similitude of nourishing, a similitude

I am the vine & this is my body are diuers phrases.

This is my body expoũded.

Luk. 22.
Math. 26.
Mark. 14.

The substance of bread remaineth.

Three similitudes in the sacrament.

litude of vnitie, and a similitude of cõ
Of nozish= sion. The similitude of nourishyng
ing. thys: that as bread & wyne doe noun
our body and comfort our outward m
so the body and bloude of Christ, be
meat & fode of our soules, and doe co
Of vnity. fort our inward man. And the similitu
of vnitie is this: that as ỹ loafe of whi
we eate was made of many cornes
wheat by the liquor of water knedeni
to dough, and yet is but one loaf, and
the wyne was made of the iuyce of
uerse grapes, and yet is but one cup
wyne, so all they that eat Christes bod
and drinke hys bloud, beyng many, a
made one body, & one flesh by the liqu
of charitie and loue, the misticall body
our saaiour Christ which is his churc
not his naturall body: for the bread is
sacramẽt not onely of Christes natura
body, but also of the congregation an
misticall body: and therfore Paul sayth
1. Cor. 10 that albeit we be many, yet notwythsta
ding we are, *Vnus panis, vnũ corpus*, on
loaf, & one body. What a loaf are we
Merely euen *Triticeus panis*, a wheate
Of conuer= loaf, by the similitude of vnitie, which
sion. haue declared. The similitude of conue

sion

ſion is thys, that as the bread and wyne is turned into ỹ ſubſtaũce of our bodies, ſo by the receiuing of Chriſtes body and bloud, we are turned into the nature of them, we are chaunged and made bones of hys bones, and fleſh of hys fleſhe. He that eateth my fleſh ſayth Chriſt, & drinketh my bloud, he abydeth in me and I in hym: that is to ſay, we be made one fleſh and one bloud, and the ſame nature that my fleſh and my bloud hath, ỹ ſame getteth he that eateth me. Theſe ſimilitudes muſt be in the bread and wyne, or els they be no ſacramẽts. Now take away the ſubſtaunce, matter and nature of them, and what ſimilitude remayneth eyther of nouriſhyng, or of vnitie, or of conuerſion. Theſe ſimilitudes be in the very ſubſtaunce and inwarde nature of bread & wyne, not in the outward ſhewe of accidentes, which doe nether noriſhe, nether are they chaunged, neyther haue any ſimilitude of any vnity.

Here percaſe gentle reader thou wylt demaunde of me: ſæyng I teach the ſubſtaunce of bread and wyne to remayne after the conſecration, what I doe aunſwere to the doctours and fathers which

oftentymes doe say that the nature an
substaunce of bread and wyne is altera
is turned into the body & bloude of ou
Cipzian *de cena domini.* sauiour Christ, as Cipzian in his treati
which he wziteth *De cæna domini*, of th
Lords supper sayth: *Panis non effigie, se*
natura mutatus, this bread is chaunge
not in the outward shewe, but in th
nature & substance: and Ignatius sait
the same, and Cirill, and Ambrose, an
Hierome, & Augustine, & Chrisostom
whose doctrines we doe folowe, and w
doe alow and embzace them.

How the doctozs doe say that the substance of bzead is changed.

Be not deceiued good people, they a
nothyng agaynst thys doctrine, but th
pillers and mayntayners therof, if the
wzytyngs be truely vnderstand: Mark
the phzases, compare theyz sayinges t
gither one wyth an other, and you sh
finde, that many dow falsly slaunder them
and that they, which boast & prate mo
of the doctoures and old fathers, vnde
stande not the olde fathers. So they sa
4. Reg. 6. that Eliseus chaunged & altered the n
ture of Iron, when he made it to swy
3. King. 18 aboue the water, so they say that Elia
Ambzose *de sacramentis.* chaunged the nature of fier, when th
rough hys pzayer it fell from heauen,

con

consumed hys sacrifice of wood, stones, and dust. The nature of fier was chaunged, no man can deny it, at what tyme God appeared vnto Moyses out of a bush in a flame, for ỹ bush was not consumed. Ye cõmaunded ỹ fier not to hurt hys faithful seruaunts, Sidrach, Misak, and Abednago, & preserued them harmles, from the hot burning ouen. There agayne nature was altered. Elias and Eliseus did not turne, alter, or chaunge the very substaunce & inward essence or matter, either of Iron, or of the fier into any other substaunce, or nature, but the naturall propertye of them, makyng the Iron which is heauy, to heaue aboue the waters, and causing ỹ fier which is light to descend downward. Euen so the doctours & old fathers which we alow & follow, say ỹ the substance of bread & wyne is changed, that is, the naturall property of them, so that where as before they were only the meat of the body, now after the wordes rehearsed, they are the fode of ỹ soule also, for so much as they deliuer vnto vs Christes swete flesh, & comfortable blood: before it was cõmon bread and wine, now it is holy and sanc-

Exod. 3.

Dan. 3.

Substance for naturall property.

tified, before it was no sacrament, now it is a sacrament of the blessed body and honourable blond of our saviour Jesus Christ. But for a more manifest proof, ỹ the olde fathers beleued the substaũce of bread to remaine after the cõsecration. I wil allege some of thẽ. *Ireneus* saith that euery sacramẽt is made of ij. natures, of heauenly nature, and of a terrenall or earthly nature. Now take away the substaunce of bread, and what earthly nature or substaunce remayneth in this holy Sacrament? The Papistes say, that ỹ earthly nature is Christes body, which he toke of the earth whẽ he was borne of the blessed virgine Mary: For she was earth, and all men be earth. To this I aunswere, that Christes body is earth in very dede, yet it is not ỹ earthly and terrenall nature of this sacramẽt, which must haue ij. similitudes, of vnitie, of nutrition, & of conuersion, as is declared before, which similitudes can not bee in Christes body. Moreouer heare what *Origine* sayth: *Panis sanctificatus vadit in ventrẽ:* The sacramẽtal bread entreth into the belly. Wherfore entreth it thither: but to norishe our bodyes, to

Ireneus.

An obiection.

The answere.

Origen.

fede

fœde thē, to be ỹ meate of ỹ flesh. Wher fore the substaunce therof is not turned, not chaunged, not altered, but remayneth & continueth: for accidentes do neither fœde, nor norish. S. Augustine also subscribeth vnto them, saying: *Accedat verbum elemento, & fit sacramentum*, he sayth not *succedat*, but *accedat*, which is this much to say: Let the word bee added to the element, & then it is made a sacramēt. Thus it is euident that the bread & wyne which is the element, remayneth, & is not transubstantiat, both by autenticall scriptures, which do alow thre similitudes, and also by the consent of all ỹ doctours, and elder fathers: For out of dout, Athanisius, Basil, Nazianzene, Hierome, Chrisostome, & other, both Latinisses and Grækes, doe not disagree wyth these. Moreouer ỹ rock was a sacrament of Christes bloud, & yet not transubstanciat: They & we drinke one spiritual drinke, as Paul recordeth. Like wyse Mãna was a sacramēt of hys body wythout any such mutation. You wyll aske me then whether our sacramentes be better then the sacramentes of the old testament? Yea truely, but not of they? *Augustin.*

1. Cor. 10.

How our sacraments are better then the sacramēts of the old testament.

owne nature, but thorow ỹ grace of god, thorow ỹ fulnes of time: because in thys testament ỹ face of Christ is more clearly discouered and knowen, and not thorow any transubstantiation. These bey dayes which the Patriarkes & prophets desired to come, the dayes of saluation, the acceptable tyme. I haue opened the true meaning of Christes wordes: this is my body, and declared the necessitie, the vse, the fruit, the mary, and swetenes of the holy communion, which fruite is incomparable. For if all they which dyd but touch the hem of Christes garment, receiued their perfect health: How much more shall we be made strong and comforted, if we haue Christ in vs. This holy communion geueth lyfe, destroyeth death, quickeneth our bodies, lighteneth our soules, banisheth sinne, and encreaseth vertue. For as a lytle ware, powred vpō other ware, is made all one with it, euen so they that receiue this sacrament worthely, abyde in Christ, and Christ in them. A little leauen sowreth a whole batch, but the seldome receiuing of this sacramēt, if (I say) it be receiued worthely, bryngeth remission of sinnes,

Math. 9.

pur-

purgeth our soules, maketh cleane our harts, amendeth our vnderstandinges: but the oftener the better. All you that approch vnto this table, and desyre to be braunches of the vyne, and to be sealed into the felowship of the congregation, forsake your sinfull lyuyng, entend to leade a newe conuersation from the bottome of your hartes, purge out the olde leauen, and become newe dough, burie al affections and liue vnto vertue: otherwyse ye nether eat Christes flesshe, nor drinke his bloude. He that eateth Christes flesh hath eternall life: Yea mary saith ỳ Papistes, if he eate it *digne*, worthely, adding vnto ỳ text, or els making it fals, but he may receiue it vnworthely as Iudas did. Examen this exposition with the touchstone, opē the scripture with the key, not with the pick lock and thou shalt finde that Christes flesshe is not receiued vnworthely. In all the scriptures this word, *indigne*, vnworthely, is but once reade concerning this sacrament, and there (marke) the bread & the wyne is said to be receiued vnworthely, not Christes most cōfortable flesshe and bloud. *Quicunque manducauerit panē*

Euill men doe not receaue Christes body.

Iohn. 6.

The first reason.

The second reason.

1.Cor.11. *hunc.&c.* He that eateth of this brea & drinketh of this cup (saith Paul) vn worthely, he shalbe gilty of the bod & bloud of Christ. Lo he sayth, he y ea teth of this bread vnworthely, and dri keth of this cup, not of the body & bloo of Christ, which allwaies be receiued vn to health.

Chuse now gentell reader whether I wilt beleue the Papistes, which teach that Christes flesh is receiued of euel m vnworthely, or Paul which saith he tha eateth of this bread, that is not commo bread, not dayly bread, but sacramental bread, that is mēt by the word (this.) I they can shew in any place of scriptur where this word (vnworthely) is ioine with the body of Christ, as I haue shew wed where it is coupled with breade, I will be of their opinion. Christes flesh i meate according to his own saying. *Ca*

The third reason. Iohn.6. *mea vere est cibus. &c.* My flesh is very meat, & my bloud is very drink. Now meat doth hurt, where it findeth a belly corrupt with naughtie humores. Euen so this spirituall fode, if it find a man de filed with sinne, encreaseth his damna tion bryngeth hym vnto destruction, no

of

of the nature of it, but thorowe the default of hym that receyneth it. Yea if we be defiled with corrupt humors, we be no partakers of these deinties.

But peraduenture ỹ Papistes wil reply, if it be meat then is it receiued both of good and euel men, for neither of both sortes can lyue without meat. To this I answere, it is the meat of the soul not of the body, the fode of the spirit not of the flesh, and therfore it is not receiued of euill persons, because the meate is good & they be euill: so that this is a stronge argumẽt: Christes flesh & bloud is meate: ergo it is not receiued of euill mẽ. Moreouer Christes flesh and bloude is ỹ vine, as I haue proued before, and we be the braunches.

An obiection answered.

The fourth reason.

Only the braunches be fed of the vine. Euill men be not braunches of the vine. Ergo euil mẽ be not partakers of ỹ vine Which is Christes flesh and bloud.

A sylogisme.

Therfore let no Iudas, no Simõ Magus, no man with a cloked minde thinke that he is fed with these deinties. If it were not lawfull for ỹ vncircumsised in flesh to eate the figuratiue pascal lambe, how much more is it vnlawful for ỹ vn-

circumcised & vnclean in heart, to tast
these deinties? If he that despiseth Mo
ses lawe was condemned without a
mercy vnto death vnder two or three w
nesses, how more greuously shall he
punished which tredeth vnder foote th
sonne of God, & coũteth the bloud of th
new testamẽt as an vnholy thing whe
with hee is sanctified. Purge out the ol
leuen, or els thou maist not, nor ỹ can
not eat this sweet bread. Paul testifieth
that many among the Corinthiãs, for
abusing of this sacramẽt were punishe
with weakenes, with sickenes, yea & ma
ny stroken with death, ỹ which he wrot
for our instructyon. Agaynste the com
myng of our frend we make cleane our
houses, & loke diligently that al things
be trym: And are we negligent in puri
fying of our mindes against the cõming
of the great king, who hath promised to
dwell with vs after the receiuing of this
holy meat? I would wyshe ỹ men would
geue thankes more customably immedi
ately after the receyuing thereof vnto
God, for the redemption of mankynde
and for all hys benefites, singyng the
C. Psal. O be ioyfull in the Lord all ye

Thankes ought to be geuen for ỹ death of Christ.

landes

landes, ſerue the Lord in gladnes & come before his preſence with a ſong. And the Pſalm. that beginneth: O com let vs ſing vnto the Lord, let vs harte-ly reioyce in the ſtrength of our ſaluation, let vs come before his preſence with thankes geuing. With the C.iij. Pſalme: Praiſe the Lord O my ſoule. For who commeth to the table of any man, & departeth without any thankes-geuing: it is called alſo a ſacrament of thankeſgeuing. I would men would as dylygētly diſpoſe them ſelues to receyue thys ſacrament, as they dw oftſones de-lyght to talke of it: if they would prepare them ſelues to receyue it more oft, the holy Ghoſt would inſtruct them and be-come a ſcholemaſter, for wiſdome en-treth not vnto a ſoule ſubdued to ſinne. But I heare ſome ſay: I wyll not come to receyue the ſacrament for I can, and dw receyue the body and bloud of Chriſt at home, in the fielde, and in the church, yea euery where wythout the ſacramēt, beleuing vpon hys paſſion. Truely if thou bee godly mynded and dw call hys death to remembrance, truſting to haue pardon of thy ſinnes by the effuſion of hys

Pſal. 94.

The ſacra-mētal receā uing is ne-ceſſarie.

hys bloud, thou dost eate hys body & drinke hys bloud. But thou art not godly mynded, but carnall, the seruaunt of sinne, if thou despise the ordinaunce of God, & hys commaundement, who bideth thée, take, and eate: and carnall & vngodly men do not receyue the body of Christ, but the spirituall and godly. Thou mayst say lykewise, I wil not come at ỹ minister for remyssion of my sinne and for absolution, for God is not bound to hys sacramentes, he pardoneth without the ceremony of ministration, as dyd ỹ thief, Mary magdalen, and other. Sure it is, God forgeueth thy sinnes before thou come to the priest, if thou haue earnest repentaunce, and true entendement: for he sayth: *In quacunque hora. &c.* In what hour soeuer ỹ vnrighteous mã doth repent. &c. and yet neuertheless he hymselfe commaundeth to come to them, for he hath geuen them authority to lose and to bynde, and to blesse and curse. Now what they bynding, blessing, and absolution is, shall be declared hereafter, in the xvij. Chapter. So albeit Christes body be receiued by faith, without the sacrament: yet the

The absolution of ỹ minister.

must come vnto the sacrament because thou art commaunded, or els thou art an euil man. It is not inough to receyue it spiritually, we must receyue it also sacramentally: yea he that wil not receyue it sacramentally, neyther doth hée, neyther can he, receyue it in fayth spiritually: for I haue proued before, that euill men do not eate these deintyes.

The viii. Chapter.

God is full of vnderstanding.

GOd is also ful of vnderstanding, If any man lack wisdome, Iames biddeth hym aske it of God, which geueth to al men indifferétly, and casteth no man in the teeth, & it shall be geuen hym, if he aske it without wauering, without mistrust. Dauid Iacob. 1. Psal. 118. waskíng wyth a sure fayth obteyned hys request, in so much that he had more vnderstanding then all hys teachers, and was wyser then the aged: but what followeth: for because I kœpe thy commaũdementes. Thou askest not in fayth, wythout kœpyng of Gods commaundementes, *ostende mihi fidem tuam ex operibus*, shew me thy fayth, sayth Iames, of

thy

Psal.98. thy workes. Kepe them & he will
Psal.18. the vnderstādyng. Hys testimonies
3.Reg.3. a lanterne, and geue light euen vnto
babes. He gaue Salomon an vnder
ding hart to iudge his people, and t
cerne betwen good and bad, so that t
was none lyke hym, neyther befo
after. He gaue hym also honour, a
ches, and long lyfe, which be his g
Luke.24. He opened the myndes of his disc
y they might vnderstand the scriptu
2.Cor.12. He toke Paul vp into the third hea
and taught him things which cann
Exod.31. vttered. He filled *Beseliell* and *Ah*
with the spirite of God, with wisd
vnderstandyng & knowledge, to
out curiouse workes, to worke in g
and syluer, & brasse, to karue in wo
graue in stone, to make y tabernac
witnes, the Arke, y mercy seat, the
the pure cādlestickes, y alter of inc
bestymentes to minister in, and the
garmentes for Aaron the priest.
Wherfore he himself, must nedes b
of all wysedome and all vnderstand
But these things, as they were cōm
ded to them of the olde law, so we o
new law are not bound to them, bec

wee haue no commaundement. For as Paul writeth vnto his natiō, we haue an aulter wherof they may not eate, which ſerue in the tabernacle. The prieſthode of the leuite, ther ſacrifices & ther lawes be diſanulled. Chriſtes euerlaſting prieſthode, hath made an end of all ỹ Leuites prieſthode, yea & of all other prieſthode ſaue onlye that, which belongeth to all Chriſten men. The oblation of his body once for al, vpon the aulter of the croſſe: which was a ſlayne ſacrifice for our ſins abolyſheth all other, and the law of hys Goſpell hath blotted out the law of the carnall commaundement. But our Romanes alledge the prophet Malachy, for the defence of the ſacrifice of their maſſe, and for theyr Popiſhe prieſthode, by whom God ſaith: I haue no pleaſure in you, and as for an offring I wil not accept it at your hands. For from the riſing of the Sun vnto the going downe of the ſame, my name is great amōgſt the Gentiles, yea in euery place ſhall there ſacrifice be done, and a cleane offring offered vp in my name. *Albertus Pighius*, one of the byſhop of Romes chiefe knyghtes, laboureth to proue that thys

Heb. 3.

Malachy maketh nothyng for the ſacrifice of the maſſe or popiſh prieſthod.

Pighius argumēt.

this text is ment of ẏ oblatiõ of ẏ Mas
whose reasons be these. First that it
not be taken for the oblation of Christ
body on ẏ crosse, for God promised he
such a sacrifice that should be offred in
places, & of the heathē. That was offr
in one place, in Jewry onely, and of
Jewes. Moreouer it can not be such a
Psal.50. crifice as Dauid cōmended, that a tro
bled spirit, a broken & a contrite ha
is a sacrifice vnto God: for ẏ Proph
speaketh here of a cleane sacrifice vn
God, all that we offer vnto God, is sp
ted, vncleane, and defiled, as the cloth
stayned wyth the floures of a woman.
Esay.63. The Prophet also speaketh of a new
crifice that was not before, but should
vsed among the Heathen, and offred o
ly of the priestes. But we haue the sa
fice that Dauid praiseth common wi
them of the old lawe, and it is to be of
red of all christen men and womē: whe
fore it must nedes be spokē of the mas
The answere. This is *Phigius* reason, yea ẏ principa
argument of al the papists, vnto whi
I beseech you here paciētly my answer
I entend to wryte a commentary to M
lachie but I wil take it out of gods wo

and

and I will open ſcripture with the key. I defend that Malachie meaneth none other ſacrifice, than an oblation of a pure and contrite hart: and I proue it thus. Firſt Malachy ſpeaketh of ſuch a ſacrifice as ſhall be offered in all places vnto God, as vndoubtedly this hath bœne, & ſhall be to the worldes end. He ſpeaketh alſo of a cleane ſacrifice: Is not ỹ oblaciō of a contrite hart a cleane ſacrifice? Yea truely, or els it were not to be offred vp vnto God, to whom no vncleane thynge is to be preſented. Paul ſpeaking of this ſacrtfice, calleth it a holy, and an acceptable ſacrifice, ſaying: I beſech you therfore brethren by the mercies of God that you make your bodies a quick ſacrifice, holy, & acceptable vnto God. He meaneth not that we ſhould kill our bodies, flea our ſelues, but kil al our carnal luſtes, vnlawfull deſires, euil affections in the body, which is a ſacrifice of a contrite and humble hart. And where as Phigius affirmeth againſt this, that our harts be vncleane, I deny it not: but neuertheleſſe God accepteth them as clean and calleth thē ſo in his word, as by Dauid ſaying: Make me a clean hart, and

The ſacrifice of thankes is offered in all places.

A clene ſacrifice. Rom. 11.

Pſaml. 50.

Math.5. renew a right ſpirit within me. And
Chriſt: bleſſed be the pure in harte
cleane harted, for they ſhall ſee God
We read in ỹ actes, whē Peter was
hōgred at Cornelius houſe, ỹ the heau
opened, & certen veſſels came doun
him as it had bene a great ſhæte knit
foure corners, wherin were all maner
fourfoted beaſts, and ỹ he was bidde
ariſe and kill, but he would not, saying
he did neuer eate no vncleane things
but he was anſwered and commaund
not to eſteme any thing vnclean, whi
Act.1. God hath cleanſed. Euen ſo I ſay vn
Phigius ỹ ſeing Paule, Dauid & Chr
call it a cleane ſacrifice, and that G
hath purified our heartes, it becom
not hym to name it otherwyſe, For
good man, a good trée, out of the good t
ſure of his hart, bryngeth out good fru
Math.7. But the papiſtes ſaye that this is
A new ſa- new ſacrifice. I affirme that it is, for
crifice. much as God ſaith, beholde I make
2.Cor.5. thinges newe. If all thinges be new
then this is a newe ſacrifice, albeit w
haue it commē with the fathers of ỹ ol
teſtament: The ſcripture vſeth to c
thinges new, when they be comman

ded

ded a new, as Christ commaundyng his disciples to loue one another before hys passion, saith: I geue you a new cõmaũdement that ye loue one another. And Iohn likewise again: a new commaundement I write to you, not that those commaundementes were not mencioned before. But that they were so necessary that it pleased God to reune them agayne: in which signification ỹ oblation of a cõtrite hart, may also be called a new sacrifice, & that after ỹ phrase of the holy scripture, although Pighius spurne against it, who not knowing or not remẽbring this acception of newnes, doth falsly affirme that ỹ sacrifice that Malachie entreateth of, only apperteineth vnto prieſtes. I truſt I haue ſufficently declared by ỹ teſtimonyes of Gods worde that a contrite hart is that cleane and new ſacrifice offred in al places of which Malachie ſpeaketh. That ỹ Lordes ſupper, which men call ỹ maſſe, is not a ſacrifice for ſinne. S. Paul declareth plainly ſaying: *ſine ſanguinis effuſione. &c.* that without ſheding of bloud no ſacrifice cã blot out ſinne. If Chriſt be ſacrificed or offred in his ſupper for the expiatiõ of

Iohn 13.
1. Iohn. 2.

The firſt reaſon.

sinne, his precious and most cõfortable bloud is shed agayne, is poured forth gain: for without bloudshed is no remission, it must be a bloudy sacrifice, no drie sacrifice, for which synne is pardoned. Heb. 9. Christ (sayth Paul) by his owne bloud entred once for all into the holy place, and found eternal redemption so ỹ all sinne both that is past and that which is to come in ỹ chosen is & shall be pardoned by his eternall sacrifice, which was offered once for all one the crosse.

The second reason. Heb. 10. And sinne being forgeuẽ as the Apostle telleth by the vertue of it, there remaineth no more sacrifice for sinne, but only a cõmemoration & a memoriall. For the loue of God, & of our own soules. let us kéepe & vse this sacrament and other in the church, as Christ the author of all sacramentes cõmaundeth. Ye mencion no such vse, or rather abuse and prophanation. That is a sacrament, in which God certifieth vs by some outward and sensible signe, ỹ he geueth vnto vs somewhat: as for an exãple, in baptisme there is water, which preacheth vnto vs remission of sinnes by Christes bloud. Now sacrifice is an other thing, for in a sacri-

The third reason.

fice

fice we geue, dedicate, and preſent ſome thing vnto him. Wherfore the ſupper of the Lord is no ſacrifice for ſin, forasmuch as it is a ſacrament. Marke thys difference brethern, & be no longer deceiued. The parable of the theues teacheth vs ỹ Chriſtes cõming hath diſanulled al ſuch prieſthod as is called *ſacerdotiũ*, but *preſbiterium* remayneth. The prieſts and Leuites paſſe by, and leaue the wounded man, which was robbed goyng from Hieruſalem to Jericho, vnholpen, vnprouyded for. Is not he ſocoured only of the Samaritan? The wounded man, ſignifieth all mankynde, who diſcended from Hieruſalem to Jericho, when hée was erpulſed out of paradiſe into thys miſerable worlde. For Hieruſalem is as much to ſay, as *viſio pacis*, or *viſio perfecta*, a peaceable viſion of God which man had in paradiſe. The théues that robbed and wounded hym, where the Deuils, that entiſed hym to eat of ỹ trée of concuppiſcence, and robbed him of his underſtandyng, of frée will, of dominion and lordſhyppe ouer all creatures, of the image of God after which he was made and made hym after the image of the de-

No ſacrament is a ſacrifice.

The forth reaſon.

Luke. 10.

The wounded man.

Jeruſalẽ.

Theeues.

uill hymselfe. The prieſtes, the Leuite
were not able to helpe hym, but only
Samaritane, that is Chriſt healeth hi
and reſtored hym to the image of G
agayne. Reade ouer the foure, fiue,
uen, nyne, and ten, to the Hebrues, a
thou ſhalt finde that the marke that
Paul ſhooteth at in theſe Chapters, is
ly to fortifie, that all ſuch outward pr
hode is taken away. Moreouer ma
what I ſay vnto thee: Reade ouer all
new Teſtament, and thou ſhalt not
once thys word *Sacerdos*, Prieſt, appl
or ſpoken of any one ſort of miniſt
as the common ſort do vſe it: but w
it is referred to the Phariſeis, & to
as do appertayne without all doub
the old teſtament, it is referred alwa
to all chriſten people, which all be *Sa*
dotes thorow Chriſt: and miniſters
no maner of ſacrifice, but common
the laitie, both men and women: th
to ſay, the ſacrifice of thankes geuin
the quicke and lyuely oblation of t
own bodies: the new Teſtament re
reth no other ſacrifice. I do not mea
that euery man or woman may chri
mary, purify women, may leuſe & by
conſc

The fift reaſon.

The ſixt reaſon.

Miniſters haue no ſacrifice, but cõmõ with the laity.

consciences, may distribute the holy sacrament: but I meane, that popish & outward priesthode is crept into the church of God, against the word of God, and I dow beleue and confesse no mo orders of ministers but thræ, that is Deacons, & Presbiters, & Bysshops. These thræ the scriptures alowth, and shewed the maner of theyr creatiõ and declareth their offices and duties. Ther be mo ministrations, I wil not denay, but they may be reduced all to these thræ. The Papistes make by. orders, osstiaries or porters, readers, acolits, exorcistes, subdeacons, deacons, & priestes, but nether of ỹ names of fiue of them, nor that which is meant by ỹ names, nor their creation, nor theyr offices be expressed in ỹ scriptures. And if I would recite the offices that they thẽselues assigne, & theyr forme of creation I thinke mo would laugh at them, then alow them. Some of the doctours write that ther were some so called in ỹ church at their daies, but that their offices were such, as they describe, they can not shew out of any doctour. They haue kept the names, and chaunged the duties and offices, & haue appoynted them other du-

The orders of Ministr. onely.

Seuen orders.

ties, as it is plain, namely in the office
a deacon, and so they do not only rack
scriptures, but also depraue and corru
the doctors, to mainteine their dreame
and phantasies, and by the name of a
tiquity and fathers, they leade vs fro
our father in heauen.

The ix. Chapter.

¶ God is truth: and whether it be lawful or p
nest to lye for any consideration.

GOd is also ful of truth & men
of whome Dauid witnesse
that all his wayes or pathe
are mercy and truth. He de
stroyeth all those that forge lies, an
deliteth in such as be true, for hee
truth it selfe. Salomõ among 7. thing
which God hateth, rekneth lying twi
as that which god most abhorreth, affi
ming also in an other place, ỹ a false wi
nes and lying lippes, shall not escap
punishment. There be that thinke
lawfull to lye, as the marchaunt man
sell hys wares with more aduauntage
and the Priscyllianistes, who held thy
opynion that for a great aduauntage ly
ing is not forbidden to couer theyr cou
tousnes: and to excuse their dayly lying
they

Psalm. 24.
Psalm. 5.
Iohn. 24.
Prou. 6.

Pro. 19.

Marchant man.

they make three sortes of lyes, *Ioco sum, pernicioſum, officioſum*, gesting lies, pernicious, & officious, of ỹ which they say two kindes to be lawfull honest & commendable, bringing these examples. *Nasica* when he came to *Ennius* the Poetes house to speak with him, *Ennius* hauing earnest busines, cõmaunded his mayde to meete him at the doore, and to say that he was not within, who knowing that her maister had bydden her to say so because of hys busines, departed. Sone after it fortuned that *Ennius* came to his house, & knocking at the doore, enquired for him. *Nasica* hearing one knock & perceyuing out of a windowe that it was *Ennius*, answered with a loud voice that he was not at home. But *Ennius* knewe his voyce and came in. Then *Nasica* came vnto hym and sayde: you are impudent, for I beleued your mayde that you were not at home, and wil not you beleue me my self? In this exãple be two lyes, one of Ennius mayd at her masters cõmaũdement, the other of Nasica, in the way of iest and mirth, which both be defended to be honest. But I tell you, all lying is forbidden. Sara also is alleaged, who when

Nasicæ.
Ennius.

Sara.
Gene. 18.

Abraham. Gene. 12. Jacob. Gen. 20. Gen. 27. The mid= wiues. Exod. 1. Raab. Act. 5. Heb. 11. King Iehu. Iosu. 2. Iosu. 6. 4. Kin. 10. Luke. 24.

when she had laughed, denyed it to the men which came vnto Abraham: and l lykewise is brought in for calling hys wyfe, hys sister. And Jacob the patriar through the suttelty of lying, stole awa his fathers blessing, and the title of enh ritaunce, from hys elder brother Esau at ỹ counsel of his mother Rebecca. Th scripture recordeth also, that God dea wel with ỹ midwifes of Egipt, & mad them houses, because with a lie they hin dred the deuillish entent of cruell kyng Pharao, and preserued the babes of th Hebrues from death. Yow is it true th that he destroyeth all lying lips? Anan as & Saphira his wife are slaine for ly ing, but Raab the harlot is rewarded, numbred of S. Paul among the fayth full, because she by lying saued the me sengers or spyes of the Israelites, from the persuers of the kyng of Jericho. Iehu the kyng of Israell, saying he had a great sacrifice to doe vnto Baal, gath ring his priests from all the coasts of Is rael into one temple, murdered them all thorow his lye, & is not reproued for the same: wherfore all lying is not forbidde We read of Christ hymself how he fayn

ned

ned ẏ he would goe farther then ẏ towñ of Emaus. And the elect vessell S. Paul is not abashed to say, he was a citizen of Rome, & borne frē. Wyth these erāples lying is mainteined, disceit and falshode alowed, and named policye and prudēce. But I say vnto you. ye abuse gods word, ye racke it, ye make it a nose of wax, ye open it not wyth ẏ right key, but wyth a picklocke: name not subtilty pollicie, nor lying iest or dutie: all craftie schoffyng, all profitable lying is dannable. You bring for the defence of your leasinges, Rasica, Sara, Abraham, Jacob, the midwifes of Egipt, Raab, Jehu, Paule and Christ. As for Rasica, hys saying was a iest, a merry conceite and no lye. Iestes & merry cōceites be no lyes, for as much as they be vttered not to harme, noy, or hynder any man, but for myrth sake. A man may affirme that which is false, and yet make no lye, for to lye; is to affirme an vntrueth wyth a mynde to hurt, endamage, and deceiue some man thereby. Abrahā sayd not to Abimilech, shē is not my wife: but she is my sister, which was true, for shē was his sister by his father, but not by hys mother, the daughter of

Actes. 22.
Actes. 23.

The answere.

Abraham lyed not. Gene. 12.

Aaron

Aarō his brother, and consequētly of his father, for asmuch as, *filij filiorum dicūtur etiam filij auorum*, the sonnes sonnes, or daughters, are called also the sonnes and daughters of the grandfathers. And so shée was Abrahās sister, because shée was his fathers daughter: and shée was his fathers daughter, because shée was his brothers daughter. Wherefore he spake nothyng that was false, but hée kept ỹ close which was true: saying shée was his sister, and not confessing her his wife: the which thing also his sonne Isaac did afterward. But this was no lying to hide the trueth, but to affirme ỹ which is false. And otherwise Sara lied in déed, and her example is in that poynte to bée eschued, for many thinges are written, which are not to be folowed. The story of Jacob is no lye but a mistery, and the mistery proued true afterward. When his father asked him: who art thou sonne? He answered, I am Esau thy eldest son: wherby nothing els is meant & signified then ỹ which Christ saith: ye shal see Abraham, and Isaac, and Iacob, and all the prophetes in the kingdome of God, & your selues thrust out, & they shal

Gen. 26.

The saying of Jacob is no lye but a mistery. Gene. 27. Luke 13.

ſhal come from the eaſt, and weaſt, & north, & ſouth, & ſit in the kingdome of God: & behold, they be laſt, which ſhalbe firſt, & they be firſt, which ſhalbe laſt. **This thing now is com to paſſe, for we are his people, which were not his people, and his beloued, which were not beloued.** Rom. 9.

S. Paul nameth this a miſtery: I would not this miſtery ſhould be hidden from you brethren, leaſt ye ſhould be wiſe in your owne cõceites, foraſmuch as blindnes is partly happened in Iſraell, till the fulnes of the Gẽtiles be come in. Rom. 11.

Of theſe places it appeareth, that Iacobs ſaying, I am Eſau thy eldeſt ſonne, is as much to ſay, as ỹ laſt ſhalbe firſt, and ỹ firſt laſt, which is a true ſaying, & no lye, becauſe it is a miſtery. For if we count miſteries to be lies, we muſt count likewiſe all parables and metaphors, all tropes & figures, to be no leſſe, in which ỹ meanyng is to be cõſidered, and not ỹ proper ſignification of ỹ word. Chriſt is called a Liõ, a rock, a doze, a Lambe: the childzen of ỹ kyngdome are called good ſæde, and the wycked tares. The father of heauẽ is named a huſbandman, & Gods word a ſworde, Apoc. 5. 1. Cor. 10 Iohn. 11. Math. 13. Iohn. 15. Luke. 22 Iere. 23. Pſalm. 145. pſal. 38.

a ham-

a hammer, a key. Mans lyfe is called a
ſpan, a ſhadow. &c. Theſe maner of ſpea
ches be no lyes, but plaine demonſtrati
ons of hard matters, in eaſye & common
termes. We be taught by ẏ Lion, rocke
and dooze, which we know, what Chriſt
is, whom we know not: and by the hus
bandman, we learne what God ẏ father
is. By ẏ ſwoꝛde, the hãmer, the ſtrength
of Gods woꝛde: by the key, how it is to
be expounded: by the ſpan, the ſhadowe
the ſhoꝛtnes of mãs lyfe, which be fruit
full matters. In ſemblable maner, in
this ſtoꝛy we learne of Eſau, ẏ blindnes
of the Jewes, & of Jacob the yonger, the
fulnes of the Gẽtiles. Now to ſpeake of
the midwiues of Egipt, and of Rahab.
God did not reward them foꝛ their lye,
but foꝛ their mercy, becauſe they dealt
kyndely wyth hys people, foꝛ which alſo
he foꝛgaue them their lye, wherein they
Exod. 1. ſinned vndoutedly, greuouſly. For the
mouth which lyeth killeth the ſoule.
If thoſe midwiues had bẽene perfect
womẽ, they would haue refuſed ẏ office
wherunto Pharao appointed them, foꝛ
it was to murder the infantes of ẏ Iſra-
elites: and Rahab had done better if ſhe

had

had not lyed, but aunſwered: I knowe where they be, but becauſe I feare god, I will neuer ſhew it. They could haue loſt nothing by this aunſwere, although they had ſuffred death therfore. For bleſſed be the dead ý dye in ý Lord. By the other way, they gat them houſes vpon ý earth, but this way they might haue purchaſt ý houſe, of which it is written: bleſſed be they, which dwell in thy houſe, they ſhal praiſe thee euermore. Stories make mention of one Firmius byſhop of Tagaſta, who making this aunſwere in ſuch a caſe, loſt naught therby. Whē the Emperour ſent his officers to ſearch after a certaine mā whom he had hiddē, he being enquired for him, ſayd he woulde not deny but that he had hidden him, becauſe of lying, but ý he would neuer betray him: for which aunſwere he was greuouſly payned, but no payne coulde cauſe him to diſcloſe where the mā was. The Emperour marueling at hys ſtedfaſtnes deliuered him. Iehu in his lying is no more to be folowed, then in ý ſinne of Ieroboam the ſonne of Nabat, which made Iſrael ſinne with ý goldē calfes in Bethel & Dan. For it is written of him, that

Ioſu. 2, 6.

Biſhop Firmius.

4. Kin. 10.

a hammer, a key. Mans lyfe is called
ſpan, a ſhadow. &c. Theſe maner of ſpe
ches be no lyes, but plaine demonſtrati
ons of hard matters, in eaſye & common
termes. We be taught by ẏ Lion, rocke
and doꝛe, which we know, what Chꝛiſt
is, whom we know not: and by the hu
bandman, we learne what God ẏ fathe
is. By ẏ ſwoꝛde, the hãmer, the ſtrengt
of Gods woꝛde: by the key, how it is t
be expounded: by the ſpan, the ſhadowe
the ſhoꝛtnes of mãs lyfe, which be fruit
full matters. In ſemblable maner, i
this ſtoꝛy we learne of Eſau, ẏ blindne
of the Jewes, & of Jacob the yonger, th
fulnes of the Gẽtiles. Now to ſpeake o
the midwiues of Egipt, and of Rahab
God did not reward them foꝛ their lye
but foꝛ their mercy, becauſe they dealt
kyndely wyth hys people, foꝛ which all
he foꝛgaue them their lye, wherein they
Exod. 1. ſinned vndoutedly, greuouſly. For the
mouth which lyeth killeth the ſoule.
If thoſe midwiues had bẽene perfect
womẽ, they would haue refuſed ẏ offic
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Ioſu. 2, 6.

Biſhop Firmius.

4. Kin. 10.

that he forced not himselfe to walke in
law of the Lord God of Israell wyth
hys hart. S. Paule made no lye, for
was in dede a Citizen of Rome, becau
his father was free: as at Londō the c
dzen of free mē be Citizēs and free. No
as cōcerning our sauiour Jesus Chri
God forbid ỹ we shoulde say he lyed,
Luke 24. whole mouth no guile could be fou
who speaketh of himselfe, I am the w
and the trueth. His pretēding to goe
ther was no lying, but a true meanyn
for he went farther afterward, when
ascended vp into heauē in ỹ sight of hy
Apostles, which thing only was ment
his pretending to goe farther, for it is
mistery. No man therfore can affirme
Christ lyed, but he that denyeth hym
haue ascended: many false thynges a
fained to signifie and teach true thyng
which be no lyes, for they be not spok
as thynges true, as thynges done, but
teach vs what we should do, as the na
Luke. 16 ration of Lazarus & the rich man, the p
Luk. 15. rable of hym which had two sonnes, o
the whiche one abode at home with hi
father, the other wēt into far coūtreis:
parable of trees in the booke of Judges

which

which spake one to an other, the parable of the vineyard, of the virgines, of ten grotes, of the shæpe, of the vnrighteous iudge, of mustardseede, & of the Pharisei and the Publicane. If all these be lyes, Christ is a great and notable lyer, who spake alwayes in parables to ỹ people, the Prophetes are lyers, yea all ỹ scripture is full of lyes, not onely ỹ scripture but all heathē writers vse this maner of teachyng, as *Horatius* makyng the litle mouse to speake, and *Esopus* geuyng language to foules, fishes and foure footed beastes and yet no any wise man slaundered them at any tyme of lying. Iudith. 9. Math. 21. Math. 25. Luk. 15. Luke. 18. Math. 13. Luke. 18. Horatius. Esopus.

Thus it is euident that they whiche maintein lying, racke the scriptures, & open thē not with Peters key, but with a picklocke, and that the exāples brought for lying, either be no lyes, but iestes, as Nasica, or misteries, as Jacobs, christes, or true sayinges, as Abrahams, Isaac, & Pauls: or els if they be lyes, as Ennius maydc, Sara, ỹ midwiues, Raab, Iehu, they are earnestly to be eschued, for no lye is of ỹ trueth, and whatsoeuer is not of ỹ trueth is naught, seing god is truth. 1. Iohn 2.

The x. Chapter.

¶ God is full of compassion.



E is also full of mercy, letting the sunne shine vpon good and euill, & sending raine to both sortes. Thou most gracious Lord bringest forth grasse and herbes for cattel, and foode out of the earth: thou geuest vs wine to make our harts glad, & oyle to chere our coũtenaũce, and bread to strẽgthen the hart, thou satisfiest all mens desires wyth goode thinges, and specially of those ỹ be mercifull, as ỹ onely begotten sonne maketh proclamation in the mountaine: blessed are the mercifull, for they shal receiue mercy. The earth is ful of thy mercies, and it (O Lord) reacheth vnto tbe heauen, no place is empty of thy mercies. The Origenistes defend ỹ Gods mercy perceth into hell, & that all mẽ, the deuils also shal at lẽgth be saued, alleaging this scripture: His mercy be vppon all hys workes, and the mercy of god is vpon all flesh. They bring also gods righteousnes in iudgemẽt, which they deny to punish sinne euerlastingly, for then the punishment should be geeater thẽ the fault, which is tẽporall, and hath an end. This

Psal.103.

Math.5.

Psalme.32

Psal.105.

Psalm.144

Eccle.18.

is

is a mercifull hereſie, but God ſheweth no mercy againſt his trueth. His trueth ſaith: depart from me ye curſed into euerlaſting fier, which is prepared for the deuil & his Angels. Math. 25.

No mã cã here iuſtly ſay ẏ euerlaſting fier is taken for a long fier, albeit the latin worde *eternum*, be ſomtyme taken ſo, *Pro diuturno*, for ẏ Græcke is, εἰς τῶ πυρ τῶ αἰονίομ, which worde is neuer taken but for euermore worlde without ende. The aunſwere.

As for their argument that ẏ punishment muſt be no greater then ẏ fault. I anſwere that our leaſt fault deſerueth euerlaſting fier, becauſe it is cõmitted againſt God, who is euerlaſting, albeit the fault be begon and ended in tyme, ſo that he is more to be conſidered, againſt whoſe deuine will it is done, then what is done. For ẏ ſcripture denieth him the kingdome of heauẽ, that breaketh one of the leaſt cõmaũdemẽts. Math. 5.

Doth it not cry that in hell there is no redẽptiom? And in death who remembreth thee? And who will geeue thee thãkes in hell? And where the tree falleth there it ſhall lie. Pſal. 6.

The continuance of hel fier is deſcribed notably of Chriſt, where he cõmaundeth vs to cut of our

hand, our foote, and to pluck out our e
that is to prefer heauenly thinges to o
fathers and mothers, & familiar frem
Marke. 9 saying: if thy hand offēd thee, cut h
of. It is better for thee to enter in
life maimed, thē hauing two hands
goe into hel, into fier vnquenchab
where their worme dieth not, and
fier neuer goeth out. What cā be m
plainely, more vehemētly spokē of ỹ
les paine of the wicked, thē these wo
into fier vnquencheable, where th
worme dyeth not, and ỹ fier neuer go
out, which termes in ỹ same place be
An obiecti- peated twise more afterward. If th
on. be no redēption in hel, how is it wri
in ỹ booke of ỹ kinges, our Lord bri
eth folke downe into hell, & bring
1. Keg. 2. them out againe? we read also ỹ A
Dan. 3. nia, Azaria, & Misael, blessed ỹ Lord
Psal. 15. deliuering them out of hel, & sauyng
from ỹ power of death. This word
Hel hath in ỹ first place doth not signifie ỹ wh
three signi- is cōmmōly ment therby, but a grau
fications. pit that is digged, for ỹ Hebrue word
sheol. If any euill chaunce vnto
Gen. 24. sonne Ben Iamin in the land whet
you goe, you shall bring downe my
hor

hore heares with ſorow into hell, that is, into my graue. In Daniel it ſignifieth aduerſitie, trouble and miſery, as in many other places.

The xi. Chapter.

God is full of rightcouſnes, and of the proſperitie of euill men, and the affliction of good mē.

THis endles punishment of the wicked is no derogation to gods great mercy, but rather a mirrour of his rightcouſnes, for as he is mercifull, ſo is he righteous, as the mercy endureth for euer toward the good, ſo hys righteouſnes endureth no leſſe tyme towarde the euill. Dauid teſtifieth him to be iuſt in all hys wayes, and holy in all his workes. By his righteouſnes, he hated Cain, Eſau, and the thief on ỹ left hand: and by his mercy he loued Abel, Jacob, & hym that hong on ỹ right hand: thorow theſe two happened the blindnes of ỹ Jewes, and the fulnes of the Gentils. If hee bee vnrighteous, how ſhal he iudge ỹ world. His ſaintes iudgementes be righteous: he ſhutteth the vnrighteous out of heauen, he rewardeth right dealers, wherefore he himſelfe muſt nedes be a righteous God. Thou wilt ſay: why then doth Pſal. 144.

Rom. 3

he ſuffer the wicked to proſper, geeu
them riches, honour, and childzen: &
why doth he puniſhe the godly wyth
uertie, ſickneſ, and all kinde of miſe
Why doth he ſuffer wicked Manaſſes
murder cruelly Eſay? Why doth he
Jeremy to be ſlaine of Apires, Zacha
of the hie prieſtes, John Baptiſt of
rode, Chriſt of Pilate? Why doth he
fer the Deuil to plague the pacient m
Job wyth all kynde of aduerſitie? W
will he all good men to beare a croſſe
1.Cori.11. this world. S. Paul telleth vs, when
are iudged, we are chaſtened of
Lord, leaſt we be damned wyth
world. And it is good for me (ſaid
Pſal.118. uid) that I haue beene in troub
that I may learne thy ſtatutes. Ye
two cauſes bee rehearſed why G
layeth affliction, trouble, & the croſſe,
on ỹ ſhoulders of his elect, ỹ they ma
auoyd damnation, & learne to keepe
cõmaundemẽts: for trouble geueth
Eſay.28. derſtãding. Lord (ſayth Eſay) in tro
thei cri vnto thee the aduerſity wh
Eſay.26. they ſuffer is a leſſon vnto them. W
the outward mã periſheth, the inwa
is renued day by day. Moreouer G
hath

hath set at the entring of the garden of pleasure a Cherubin with a fyrye sword, mouing in and out to keep the way to the tree of life. to which there is no accesse, but by affliction which is powter, as it is written: we must enter thorow much trouble into the kingdome of heauen Wherfore God loueth thē who he troubleth, & he scourgeth euery sonne that he receiueth: they that are vnder no correctiō are called bastards no sonnes. Cato whē Pompey was ouer throwē of valeant Iulius Ceasar, begā to be angry w God, thinking hym parciall, but we christen mē may not doe so, knowing aduersitie to be a token of Gods fauour, an occasion of vnderstanding, a cause of amendemēt. These scriptures teach vs ỹ God punisheth his elect for their eruditiō and cōmoditie, not for any vnrighteousnes, albeit ỹ holiest man that euer was, deserued a crosse in this life. His righteousnes enpoueriseth vs plageth vs, and condemneth vs, & hys mercy enricheth vs, healeth vs & crowneth vs. But it is written of Iacob & Esau, ỹ ere they were borne, ere they had done good or euel, God loued the one & hated

2. Cor. 4. Genesis. 3. Prouer. 3. Heb. 12.

An obiection. Roma. 9.

hated the other, which was contrary
The answere. al true iudgement. S. Paul in the sam
place compareth God to a potter, & me
to clay. The potter hath power ouer
the clay, to make euen of one & th
same lompe one vessel vnto honour
another vnto dishonour. And hath n
God power ouer vs, which be but cla
that is naught, the children of wrath,
condemne or to saue: The Latin wor
here declareth more plainly what we
which is, *Ex eodem luto*, We be al becō
durt by the fall of the first Adam. If
croune durt it is his mercy, thorowe t
second Adam. If he condemne it, he
Rom. 9. ueth right iudgement. Thou wilt say
then, why blameth he vs? For who
resist his will. He made thee not clay,
is the childe of death, but after ỹ Imag
of God and without sinne: Thou a
durt and clay through ỹ sinne of Adam,
The cause is not in God. not because of thy creation: For Go
would haue all mē saued. And why
they not? ỹ cause is not in hym, but in
not that we be able to withstād his wil
but because he will saue none against
their will: he will saue all, ỹ is all ỹ wi
take it when it is offred them, all that r

fuse

ſuſe not the ſaluation of their own ſouls as the Iſraelites dyd. For Chriſt ſayeth vnto them, ỹ he would haue gathered thẽ together as the hen gathereth her chickens vnder her winges, and they would not, ſuch be not ſaued, for God ſaueth no mã agaynſt his will. There is thẽ no parcialitie, no vnrightuouſnes wt̃ God, whoſe iudgemẽts be vnſearchable but neuer againſt iuſtice: aboue our capacity, but neuer againſt equitie. Who is able to diſcuſſe, why ſome die old, ſom yong, ſome in midle age? why ſome bee poore, ſome rych, ſome gentlemen, ſome Lordes, ſome kyngs, ſome of a baſe ſtok and other infinite diuerſities. If theſe thinges were neceſſary to be knowen, God wold haue opened thẽ in his ſcriptures, but in ỹ he ſpeaketh not of them, he iudgeth them vnprofitable for vs to know: let vs beleue ỹ God worketh all theſe thinges and ỹ therefore they muſt nedes be right and iuſt becauſe he is the workmã, not ſerching things aboue our vnderſtãdings, but ſay with S. Paul: O the deepnes of the riches, and wiſdom. & knowledge of God: how vnſearcheable are his iudgementes, and his waies vn- Math. 23.

traceable: for who hath knowen ỹ mind of the Lord, or who was his counceller

The.xii. Chapter.

God is full of compassion.

Iacob.31. HE is full of all goodnes, S. James witnessyng of him that euery good gift is from aboue, and commeth down frō the father of light, ỹ is father of gods

1.Cor.3. mē, for they are called light. *Vos estis lux mundi*, you are the light of the world. What haue wee that wee haue not receiued? He is liberall, pacięt, mercyfull

Iaco.1. wise, strong, constant, equall, faythfull, magnifical, affable, liberal, geuing to all mē indifferently, & casting no man in the

Roma.2. teeth. Pacyent, calling vs thorowe hys long suffring vnto repentaunce. Mercy-

Psal.102. full, not deling with vs after our sinnes nor rewarding vs according to our

Psal.146. wickednes. Wyse: for of hys wisdome Dauid saith: ther is no number: strong for he is our buckler, our shield, our

Psal.63. strength and defence, the rock of our might, & castel of our health: Cōstant with whom no mā can proue any va-

Iacob.1. riablenes. Equal, for there is no parcia-

Roma.2. lity with God, there is no Iew, neyther gentile, neyther bound nor free, neither

man

man ne woman, but al be one in Chriſt Jeſu. Faythfull, for he is a ſtrong God and a faythfull: ſtable in all hys wordes. Gal.3.
Magnifical, for the work of the Lord is great & worthy to be praiſed, the hea uens, the Sunne and the Starres, the waters and great fiſhes therin, are the worke of thy fingers. Affable, exhorting vs continually to aſke, knocke and pray vnto hym, and talkyng wyth vs moſte familiarlye, firſt by holy Fathers, hys Prophetes, and Patriarkes, afterward by his only begottē ſonne Jeſus Chriſt, walkyng here vppon earth, to whome belongeth all power, maieſtye, rule, and honor. We read of a certen ruler which called Chriſt good maiſter, aſkyng hym, what he ſhould doo to obtain euerlaſting lyfe, whom Chriſt rebuked ſaying, why calleſt thou me good? none is good ſaue God onely. If God onely be good, then all goodnes is in hym.

Deu.7.
Pſal. 144.
Pſal.101.
Pſalm.8.
Math.7.
Heb.1.
Luke.18.

The xiii. Chapter.

GOD only is immortall, and yet neuertheleſſe, the myndes of men and Angels be immortall.

Yee

HEe is without beginning, without ending. How can he haue any begynning, of whom all things take theyr originall? How can he haue any end, who is of hymselfe and by no other thing? Heauen and earth pearisheth, and all that is in them shall fade away as grasse, and as the floure of the field, but our God lyueth eternally, who

Apoc. 1. speaketh of hymselfe: I am *Alpha* and *Omega*, the beginning and the ending, whiche is, whiche was, and which is to come. Paul affirmeth the same vnto

1. Tim. 6. hys disciple Tymothy, geuing all honor and rule vnto God, who only hath im-

How God onely is sayde to bee immortall. mortality. If only God haue immortality, why doth Christ forbyd vs to feare men, which slea the body, & cannot slea the soule? how is man formed after the Image and similitude of God? How can the immortality of the mynd be defēded

Angels. and of Angels? truely mans soule is immortall, and yet only God is immortall, for this word (onely) doth not deny this pryuiledge to other thinges, as to mans soul, to the Angels, but God is sayd only to be immortall, as he is sayd onely to be

good

god, & only to forgeue sin. Mans soule is immortall, but cleane after an other sort then God, who only hath immortalitie. For the scripture testifieth of mãs soule that it dyeth, saying: suffer ẏ dead to bury theyr dead, that is to say: let the dead in soule, bury ẏ dead in body. It is troubled with affections, with passions, and subiect to mutabilitie. But so dyeth thorow vice, that it ceaseth not to lyue in hys owne nature: It is so mortal, that it is also immortal. Wherfore God is only euerlasting, immortal euermore, who is only immutable. And if thys interpretation dꝺ not content thée, héere an other, That is immortall properly which is without beginning, without ending. All creatures haue a beginning, of ẏ which some neuertheless are called immortal, because they haue no endyng, as the angels, mans soule, but only god is properly immortall, who speaketh of himselfe. I am, which is, which was, which is to come. Thys belongeth only to God and to none of his creatures, to none of the workes of his fingers: of which some may truely say, that they bée and are to come, but not they were, because once they

Mãs soule is both mortall and immortall.

Math. 8.

Immortall properly.

Apoc. 1.

they were not.

The xiiij. Chapter.

¶ God is the maker of all thynges, whereof he made them, by whom, and who made the deuill, and of the begynnyng of sinne and euill.

IN the begynnyng GOD made all things, wherfore he hath no beginnyng, and that whiche neuer had begynning, can not haue endyng. When I say, God made all things, I mean that the father, the sonne, & the holy spirite formed heauen & earth, angels & men, and all other creatures of nothing. For of the sonne it is written, all thinges were made by him, and of the holy comforter: by the worde of the Lord, were the heauens made, and all the hostes of them by the breath of his mouth: where the Latin is, *Spiritus*, Yea in the beginning of the boke it is written of them both, that they be no creatures: of the sonne in ỹ beginning, God created heauen and earth, ỹ is in Christ. For he answereth ỹ Iewes asking what he was. I am the beginning which speake vnto you, and

The world is ỹ workemanship of the whole trinitye. Iohn. 1. Psal. 32.

Christ maker thereof. Genesis 1. In the beginning. Iohn. 8.

in

in whose behalfe Dauid speaketh: In ỹ beginning of the booke it is written of me. Paul to the Hebrues repeteth the latter text and expoundeth it of Christ. Psal.38. Heb.10.

And *Dixit Deus fiat lux. &c*, God sayd, be there light, be there a firmament: God sayd. God sayd, let the waters be gathered together, God sayd, be there lights in the firmament. Thys phrase and manner of speaking, is ioyned with the creation of euery thing. What dyd God say? what language dyd he speake? Dyd he speake Greke, Latin, Italian, Frēch, Spanysh, English, or Hebrue? Marke this was no audible voyce, no sounding or transitory noyse, commyng from the lightes, but God said be there light, & a firmamēt. &c. ỹ is to say. God made these thinges by his saying, by his word by his voyce, which is Christ, as it is written: In the beginning was the word, that is, in the father was Christ, and all thinges were made by it, and nothing was made without it, as Moyses teacheth very well, repeting these words *Deus dixit*, God sayd: in the creation of euery thing. And why is Christ called hys fathers word? Truly because hee is hys Gene.1. Ioh.1.1 Why christ is named a word.

hys image, and no man commeth to ſ
knowledge of the father but by ẏ ſonne
Heb.1. And as we do open manifeſt, & declar
our myndes one to an other by o
wordes & communication, ſo God is d
cloſed, opened, and diſcouered by Chriſ
Iohn.1. No man hath ſeene God at any time
the only begotten ſonne, which is in th
boſome of the father, he hath declare
him, in his ſermons, he is ſincerely pu
liſhed, and playnly paynted and portra
ed. For this cauſe he is ſurnamed th
ſaying of God, and an audible and tra
ſitory word, not properly, but by a meta
phore, and borowed ſpech. And this tra
ſitory word, made al thinges vpholdeth
all thinges, gouerneth all things. Nor
touching the holy ſpirit, we reade in th
The holy ſpirite is maker of ẏ worlde. Gene.1. firſt Chapter of generation, & *ſpiritus domini ferebatur*, the ſpirit of the Lord
was born vpō the waters. Many doe
poūd by ẏ ſpirit in this text, ẏ wind but
can not be taken ſo for many cauſes.
Firſt ẏ wynd is ẏ exhalation or ſpirit
the waters, this was ẏ ſpirit of God, a
the text doth ſay. Moreouer ẏ wynde th
was vncreat, vnmade. For I thinke n
man will defend ẏ the wynde was mad
before

before the first day, which is made after these wordes. And others do read for *ferebatur super aquas, fouebat, vel excludebat aquas*, the spirit dyd bring forth or hatch the waters, & so in deede the word signifieth in the Syriã tonge, wherfore, was borne vpon ỹ waters, is no blast of wind, but a metaphore of the hen, & a borowed speach. The hen is borne of her egges & sitteth vpon them, & so hatcheth her yoũg: & so the holy ghost was borne vpon the waters, sat vpon thẽ, brought forth and hatched all creatures whiche there are called waters. For as it is writ- Psal. 103.
ten, when thou letteſt thy spirite goe forth, they are made. Basill who for his great learning was surnamed *magnus*, expoundeth this text thus, & sayth: that his predeceſſors tooke it so, and S. Auſten is of ỹ same minde, and Philip Melãcthõ alloweth their interpretation. Thus it is euidẽt ỹ the vniuersall world is the workmãship of the whole trinitie, whose works be inseperable: as they be inseperable, and one almighty, euerlasting, inuisible, vnsearchable god, of one substaunce and nature, power and maiestie, who gathered the waters togither

Borne vpon the waters what it is. Basil. Augustin Melãch.

as it were in a bottell, who maketh the cloudes his chariot, and goeth vpon the winges of the winde, & who spreadeth out heauen like vnto a curtayne. After y he had finished al his workes, he beheld them, and loe they were exceeding good. Now there be many things not good, vnprofitable, vnfruitfull, perilous: for thornes & thistels prik vs, the gout grieueth vs, the pocks, the cãker consumeth vs, the sciatica payneth vs, spasmes, palsies, feuers noy vs, serpentes doe poyson vs, flies doe bite vs, Cats doe scrat vs, flæs doe eate vs, moũtaynes weary vs, snow doth let vs, thunders doe feare vs, the Cocodrils doe kill our bodies, & the deuill our soules. God made not these things, for all y he made was good: & if he made not these, he made not all thinges.

Sinne the cause of barraines.

The earth bringeth forth thornes & thistels, & other venemous herbes, not by nature, but through the sinne of mã, vnto whome God speaketh: Because thou hast obeyed the voyce of thy wife and hast eaten of the tree of which I commaũded thee not to eate: Cursed be the earth in thy worke. In sorow shalt thou eate thereof all the dayes of thy life

Gene. 3.

life, & it ſhall beare thornes & thiſtles vnto thee, & thou ſhalt eat the herbes of the fielde, in the ſweate of thy face ſhalt thou eate bread. **Before ſinne, we read not that the earth brought forth thiſtels, buſhes, vnfruitful trées, but grene graſſe, fruitful trées, and herbes bearing holſome ſéedes.** Gene. 1.

The fall of Adã alſo cauſed all maner of griefs, pãges, ſickneſs, diſeaſes, which then began to torment man, when God had ſaid: In ſorow ſhalt thou eat therof all the dayes of thy lyfe. **By thys word ſorow, all ſuch things be ment and ſignified. If you aſke me why God ſuffred ỹ earth to bring forth thornes & vnfruitful trées, my anſwer is, not to pain the earth with thẽ, which féeleth no pain, but to admoniſh vs, of our ſinne, to put vs in remẽbraunce of our fault, to bée a warning vnto vs, as often as we ſée thẽ, to take héede that we ſinne no more. For if he puniſh the earth for our ſinnes, how much more wil he puniſh vs: Wherfore this memory ſhall continue vntill ỹ ſting of death, which is ſinne, be taken away, and vntil that be brought to paſſe that is written,** death is cõſumed into victo- 1. Cor. 15.

The cauſe of ſickneſs.

Why God curſeth the earth.

ry, death where is thy sting? Hel where is thy victory? by vnfruitefull trées he warneth vs, that we be not vnfruitfull. For as husbandmen forsake their trées, not dũging, not watring them, whẽ they be barren, but to burne them, euẽ so God ceaseth to poure his blessinges vpon the vnfruitfull, for he is a husbãdman: hearken what his only sonne saith, whom we are cõmaunded to heare: I am the true vine, & my father is the husbandman. Hee that abideth not in mee, is cast forth as a braunch, and is withered, and men gather it and cast it into the fier, & it is burned: This fruit we may gather and learne of the vnfruitfull trée. By sicknes partly he scurgeth vs for our sinne, partly he trieth vs, and lerneth vs his wyll as it is written, the ouen proueth the potters vessell, so doth tẽptatiõ of trouble, try righteous mẽ. Now we are come to those, which demaunde who made serpentes, Cocodziles, flies, wormes. &c. Of which much harme and no profite cõmeth. Verely he who made all things: Although they be hurtfull vnto vs for our disobedience, yet be they exceding good in their owne nature, and pro-

Iohn. 15.

Eccl. 27.

Who made ý serpents, flyes and other lyke.

profite vnto the furnishyng of the whole world no lesse, then the other, which we recount more profitable and precious. If an ignorant mã chaunce to goe into a cunning mãs shop, & happen to se many tooles there ỹ he knoweth not, he thinketh them either to be vnprofitable, or not necessary: Euen so we in almighty gods shop, which is ỹ worlde, doe iudge many things to be naught, because we are ignorant. The Cocodrill, the litle flie, the smal flee, haue their cõmoditie, albeit, we know it not: Our ignorance doth not argue Gods workes to be vnprofitable, yea Gods glory & wonderfull power is more maruelous in making ỹ litle flie to beare, to tast, and to saie, with a mouth, with legges, with winges, a body, ỹ stomack, ỹ other inward partes, then in an Elephãt: and more maruelous in a frog, than in a great Whale, & in a Mouse thã in a mighty horse. If thou come in a rich mans house, and seest much stuffe, thou thinkest al to be to some purpose, and darest thou iudge ỹ God in his house hath made any thing to no purpose? All Gods creatures, either be profitable, or hurtful, or not necessary: thanke him for the pro-

ſtable, take hæde of the hurtful, and que
ſtion not, reaſon not of thynges not ne
ceſſary. For although thy capacitie can
not perceiue it, yet God hath made all
Sapie.11. thinges in meaſure, and number and
Who made ȳ deuill. weight: he made not the deuil, for he
made him an Angel, & he made himſelfe
a deuil by ſinning, when he fel frō heau
as lightening. For the deuill is as much
to ſay as an accuſer, and a ſeducer, of the
Luke.10. Greke word *Diaballi*, which ſignifieth to
accuſe, to infame, to deceiue: God made
mā, but he made not mā euill, ſo he made
him an Angel, but not a deuill: he made
many angels, but they made themſelues
euill, for no euill commeth of him, as it
Gene.1. is written: he beheld many things, yea
all that he had made, & loe they were
exceeding good. But why did he make
him an angel, knowing he wold become
a deuil? why did he make other Angels
innumerable? why many thouſandes of
men, women, and children, which he fo
ſeeth ſhall bee damned? Verely that he
might declare himſelf to be righteous in
punishing the vngodly, as he is merci
full in rewarding the godly: no man can
blame him therfore, but rather magnify

hys

hys righteousnes. He compelleth them not to sin, for whiche they are damned. Should God (because hee forsawe they would be euill) absteine from creating them, which is good? is it not lawful for him to doo what him listeth with hys own? are their eies euil because hee is good? shoulde he not do well in making them, because they would doo ill in offending him? Of this thing seeke a further answer in the xy. of ỹ booke of wysdom: but let vs returne from whence we are straied, albeit these questions are annexed vnto our purpose. The smyth is not able to make any thing without Iron, nor the Carpenter without woode, nor the Tayler without cloth, nor the Shoemaker without leather, nor the Potter without clay, but God who is almighty, made all thinges of nothyng. Before any thing was, what coulde there be to make them of, except hee woulde haue made them of himselfe? Iesus the sonne of Sirach sayth, *Qui viuit en aternum creauit omnia simul* He that liueth for euer more made al things, *simul*, together, that is, God made first a confused heap, called in the Greeke *Chaos*, of nothing, &

Math. 20.

Sapi. 12.

All thinges were made of nothing togither in six dayes.

Eccl. 18.

of that heape he formed all thinges, as i
Sapie. 12. is written: *Qui feciſti mũdum ex materi*
informi, Who haſt formed the world o
a confuſed heape. Ye made this heape
Gene. 1. altogether, where he ſaith: in the begi
ning God created al things, heauen &
earth, for the heap is called there heau
and earth, as afterward alſo it is calla
the water: the ſpirite of the Lord wa
born vpon the waters. So far no time
no order of dayes is mencioned: after
ward, God of this heape in ſix daies, fa
peth al things, ſo ỹ both be true that go
made the world in vj. dayes & ỹ he mad
all thinges together. This article of cre
tiõ is neceſſary to be knowẽ, forasmuch
as ſome deny God to be the maker of ỹ
world, & geueth the glory thereof to an
gels, as the *Menandrians*, *Saturnians*
Cerinthians, & alſo the *Nicolitans*, and
it is the firſt article of our Creede.

The xv. Chapter.

¶ God ruleth the worlde after his prouidenc
and how he reſted the vii. day.

THer graunt God to be ma
ker of all thinges, but they ſup
poſe, that as the ſhypwright,
when he hath made the ſhyp,
leaueth

leaueth it to the maryners and medleth no more therwith, & as the carpēter leaueth the house that he hath made: euē so god after he had formed al things, left al his creatures to their own gouernaūce, or to the gouernaunce of ỹ starres, not ruling the word after his prouidēce but lyuing in ease & quietnes, as the Stoiks Epicures, & diuers astrologers, because it is writtē that on ỹ vy. day God rested from al his workes. To these I answer with ỹ prophet Dauid: God couereth the heauen with cloudes, prepareth rayne for the earth, maketh the grasse to grow vpon the moūtaines, geueth fodder vnto the catel, maketh fast the barrs of the gates of Sion, blesseth the children within, maketh peace in our borders, filleth vs with the floure of wheat, geueth vs snow like wool, scatereth the hore frost like ashes, casteth forth his ise like morsels, helpeth thē to right that susteine wrong, loseth mē out of prison, geueth sight to the blinde, raiseth vp thē that are fallen, careth for strangers, defendeth the fatherles, socoureth the widow: **wherefore he is not an idle God. For as the bo**

Psal. 145.

Psal. 144.

by lyueth thorow the lyfe of the soule, e
uen so the worlde continueth by God
gouernaunce, who ruleth it as the ma
ster doth his seruaunt, without whom
it pearisheth in the twinkling of an eye.

Psal.103. All things wayte vpon him to receiue
foode in due season, whē he geueth
them, they gather it, whē he openeth
his hand, they are filled withi good
thinges, when he hideth his face, the
are sorrowfull, if he take away hi
breath they dye & are turned again
Gene.33. to dust, The common wealth of the Is
Gene.45. raelites, teacheth vs how wonderfully
GOD prouideth for them, that he hath
Psal.104. chosen. He preserued Iacob from hys
Exod.10. brother Esau: he sent Ioseph into E
Exo.7. gipt, to make prouision agaynst the
Psal.78. vii. deare yeares: he sent darknes a
Exod.8. mongst the Egiptiās, he turned their
waters into bloude, and slue their
fishe: theyr landes brought foorth
frogs, flies, lyse, grashoppers, caterpi
lers, yea euen in their kinges chābers.
Exod.12. He brought thē forth of the house of
Exod.14. bondage & slauery with siluer & gold,
Exodu.13. he rebuked the sea & dried it vp, & he
Psal.11. led thē thorow the deep as in the wil
Exod.16. dernes: he spred out a cloud to be a

couering and fier to geue light in the night seasō at their desirs came quails & he filled thē with the bread of heauen, he opened the rock of stone, and the waters flowed out, so that riuers came into the wildernes, he dried vp the waters of Iordan, that the people might Passe ouer, he ouerthrewe the wals of Iericho, & made the sunne to stād still, & the day was lengthened he slew mightie kings, Sehon king of the Amorites, & Og king of Basan, & gaue away their land for an heretage. Of which scriptures it doth cōsequently folow ỹ he gouerneth ỹ world by his prouidēce & not by ỹ whele of fortune or by force of destinie. For if he gouerned thē he gouerneth vs seing ỹ earth is ỹ lords and all that is therein, the compasse of the world, & all that dwell therein.

Iosu.3.
Iosu.6.
Iosu.10.
Psal.134.
Nume.21.
Deut.3.
Iosu.12.
Psal.23.

But some do say that he gouerned the Israelites, the seede of Abraham the chosen generatiō but not the residue of the earth, which he gaue vp to their own gouernaunce. Verely God ruled all, as he is Lord of al. For Paule preached to the Athenians, ỹ we liue moue and be in him. He gaue thē also raine, light, corne, grasse

1.Pet.2.
Acte.14.
Actes.17.

graſſe, as he hymſelf teacheth Iob out
Iob.38. a ſtorme, ſaying: Who deuideth the
boũdãce of waters into riuers or wh
maketh away for the ſtormy wether
that it watereth & moiſtureth the dr
& barren groũd, to make graſſe gro
wher no body dwelleth? who is the f
ther of rayne? Or who hath begotte
the drops of our dewe, out of whos
wõbe came the iſe? Who hath gẽdre
the coldnes of the ayer, that the wa
ters ar as hard as ſtones, & lie cõgele
3.Reg.20. aboue the deepe? Dyd he not ſtyr vp
Pharao among ỹ Egiptiãs: Bẽhadad a
mong ỹ Sirians, Salmanaſar amõg th
Aſſirians, Nabuchodonozer amõg ỹ Ba
bilõniãs, Darius amõg ỹ Medes, Arta
arces amõg ỹ Parthians, Alexander a
mõg ỹ Macedonians, & Veſpaſiã amõg
3.King.19. the Romaines: In the boke of ỹ kinges
Elias is cõmaunded to anoynt Haſael
king of Siria, Iehu of Iſrael, & Eliſeus
to be Prophet in his roume. Whereby
he teacheth vs, ỹ he maketh Prophetes
and Kings, and taketh away their king
Eccle.10. domes, as it is written. *Propter iniuſtu-
as, & iniurias, & diuerſos dolos. &c.* Be-
cauſe of vnrighteous deling, wrõg &
diuers

diuers deceits kingdomes shalbe trãs-
lated frõ one to another, for the po-
wer of the earth, is in the hãd of God.
If kynges would earnestly beleue this which is Goos owne voice, & beholde how many kings he deposed in ỹ boke of kinges, & for what causes they would be as earnest to set forth Gods glory, ỹ is to cause ỹ gospell to be preached thorow their dominiõs, and to relieue their pore brethren, which be mẽbers of the same body that they be, children of the same father, and heires of the same kingdom, and that which is done to them, is done to Christ, as they haue been diligẽt, politike, yea rather deceitfull in encreasing their reuenues, in filling their hutches w̃ gold & siluer, they would first sæke for ỹ kingdome of God, & thẽ God would be their castle, & cast all other things vpon thẽ, or els he is vntrue of his promis. One being demaũded how a king might rule safely & assuredly, answered: if he deuise good lawes, & sæ them diligentlye practised. This is a necessary lesso for all princes, that will lyue in quietnes, or ỹ will enioy their crounes with lõg continuance. And a king ought to be a father

Exhortation to Kinges.

Math. 6.

to

to his subiects, not only to ỹ gentleme
but rather to his poze cõmons, foz th
haue moze neede, he is the head of the
as wel as of the other. What causeth
rozes, & insurrectiõs, soner thẽ oppz
of the poze? Oz what pzouoketh ỹ wz
of God moze against them? If I wer
demaunded how a king might not on
pas his time safely, but also al his poste
tie & offspzyng cõtinue in possession of
kingdome, I would answer: if he seke
glozy of God vnfaynedly, Foz if kyn
domes be translated foz vnrighteousne
they are pzeserued by righteousnes.
pzomotiõ come neyther frõ the est, n
from the west, but from the king of he
uen, the way to atteine it, & to mainte
and continue it, is to please the kyng
heauen. The pacient man Job saith:
almightye God oftentimes foz the wic
ednes and sinne of the people, suffere
an hipocrite to reigne ouer them. Ne
I think that there was neuer moze go
ly pzetence, moze outward shew of ho
nes, moze dissimulation in Rulers, th
now is, and this is Ipocrisie, and all th
people be like the rulers I warrant yo
I would wishe ỹ all kings would diligẽ

ly

ly read ouer, and earnestly beleeue ỹ cronicle of ỹ kinges, there they should finde that which is writtẽ: by me kinges doe raigne. Cyrus kyng of Persie, caused a proclamatiõ to be made throughout hys empyre, that the Lord God of heauẽ had gœuen hym all ỹ kyngdomes of ỹ earth. Is God of lesse abilitie now to dow these things thẽ he was? Or is he of les knowledge & vnderstanding? But to the matter again. If he dow not gouerne ỹ world by his prouidence, it is either because he cannot and he is not able, or that he will not, or that he is ignorant what is done here. But there is no ignorance with hym, to whom all thinges be naked and manifest, and he lacketh no cunning, for he is almighty, and nothing is impossible to hym, and he lacketh no will, for hee is full of gwdnes, mercy, and compassiõ, and promiseth plenty of all gwd thynges to the godly, and scarcitie to the euill. Wherfore he ruleth al by his prouidẽce, he causeth thũder, lightning, haile, frost, snow, darknes, life & death, barennes & fruitfulnes, rayne, & faire wether, wind, hunger, battel, peace, and pestilence, as it is written, prosperitie and aduersitie,

Pro. 8.

1. Esdr. 1.

lyfe

lyfe and death, pouertie & riches, co
of the Lord, God sendeth al these thin
partly to admonish vs of our frailen
partly to punish the ill, and partly to
the good, as I haue intreated before.
put case thou knowest not wherfore
ordeyned many thynges, as thou art
noraunt why he formed thée a man a
not a woman, an English man, and
Italiá, were that a iust cause to deny
prouidence? Were it not a lyke thing
if thou shouldest deny that I would be
London at the beginning of Mich
mas tearme, because thou knowest
my sute? We must thinke almighty G
to forme all thinges to good purposes.
be it hys workes surmount our capa
ties. When ỹ lookest vpon a diall, wh
heclareth how the day passeth awa
thou art moued to thynke that it is ma
by art, and not by chaunce. If one wo
carry a globe into Ireland, whose day
turnynges would worke ỹ same thing
ỹ Sunne, the Mone, & the fiue moua
Starres, which is done in heauē eue
day and euery night, which of thē wo
thinke in ỹ wild coūtrey the globe to b
made without singular cunning? And

God worketh all thinges to purposes.

The dyall.

The globe.

we

we thinke that God gouerneth ẏ worlde the which comprehẽdeth both the diale & the globe & the makers of both, by lucke & fortune? Are the partes gouerned by reasõ framed by art, finished by cũnyng, & not the whole? Dyd Archimides by art coũterfet the mouynges of heauen, & God not rule ẏ same by his prouidence? If god do not rule it, there is some thing more mightyer then hee, which doth it. But he is almighty & none is able to cõpare wt̃ him. Townes, cities, kingdoms, Empiers, be gouerned by coũsell, much more the whole. The world is called of wisemẽ the citie of all creatures. Wherfore as Athenes, Lacedemon, Uenise, Rome, Paris, London and Yorke, haue Maiors, Aldermen, Bailifes & Constables, to gouerne thẽ after councell: Euẽ so hath it, but who is able to bee Maior or Cõstable therof but the highest? therfore it is only ruled of him. But you wil say, ẏ citie is not well gouerned, where vice is mainteined & vertue punished, as *Telamon* who denyeth Gods prouidẽce, bicause good men be payned & euill fauoured: why was *Regulus* tormẽted of ẏ *Carthaginians*? Why did cruel *Cinna* kill

Townes.
Cities.
Realmes.

An obiection answered.
Telamon.
Regulus.
Cinna.
Marius.
Dionisius.
Diogines.

so many noble mẽ? Why did *C. Mari*
slay the good Quéne *Catulus?* Why di
Dionisius, Pisistratus and *Phalaris*, put
many to death? *Diogenes Cinicus*, wa
wont to say, that *Harpalus* a strong the
vpon ỹ seas bare witnes against God,
he was not mindful of vs because he
tinued so long. Albeit this obiection
partly resolued before, yet I wil touch
againe, that it may be plentifully confu
ted, taking an exsample of S. Paul, wh
vnto the Philippiãs writeth. It greuet
me not to write one thing oftentimes
for to you it is a sure thing. If Pau
Gods chosen vessell, to whom he gau
no singular grace thought it nedeful
write one thing oftentimes, how much
more must we thinke the same of ou
smal vnderstandings and feeble braines
which be les able to paynt Gods secrets
at one tyme? When thou seest one exce
ding rich and vnworthy of riches, think
not hym happy, condemne not Gods pr
uidence, iudge not all thinges to goe by
luck & fortune. Remẽber Lazarus & the
rich glutten, ỹ one was cruel, proud, vn
mercifull, vnpitifull, and yet stored with
all thinges: The other humble, meke,

Lazarus.

full

full of pacience, full of goodnes, & yet of notable pouertie & sicknes, he did not accuse God, deny his prouidence, cõplayning w̃ any such wordes as these: I haue not greatly sinned against God & yet I am hũger pined, pined w̃ cold, & punished w̃ sicknes, but this euill man liueth in wealth, pleasure, ease and health: how can it be, that God is mindefull of vs? How it is true ỹ he gouerneth ỹ worlde? No truly, he toke it pacientlye, he thought himself worthy of Gods rod. Wherfore he was caried by Aungels into Abrahams bosome, the riche man was condemned to hell tormentes. The prosperitie of ỹ euill in this life encreseth their damnation in the other, and the good haue aduersitie in this world that they bee not damned in the world to come. Luke. 16.

Why good men are afflicted.

There is a cõmon saying, the end trieth ỹ dede. many theues in this life liue wel thily, many aduouterers, many extortioners, many Idolaters, many tẽderlings. &c. Is this a sufficiẽt cause to deny gods prouydence? No truely. If the later day he condemne the good, and crowne the euill, then say that he was vnmyndfull of vs: if not, say he is a righteous God,

myndefull of both good and ill, for ỹ end teacheth ỹ no lesse. If therfore thou have affliction in this lyfe, deny not Gods prouidence, but comforte thy selfe with the example of Lazarus, of Paul, of Christ. Thinke ỹ he punisheth sinne in this lyfe that thou be not dãned for it in ỹ other. But now I will speake of euill rulers. God suffereth euill men to reygne ouer the people, because of their sinne and abhominable lyuing, as the cõmon saying is, *Qualis populus, talis princeps*. That is lyke people, like prince. He scourgeth them wt tyraunts, because they be a froward, and ouerthwart generatiõ, going a stray from hym, and starting aside like a broken bow. The booke of the iudges registreth, that God lefte to scourge Israell, syue Lords of the Philistines, and all the Sydonites, & Heuites, that dwel in mounte Lybanon: he styred agaynst them when they sinned, Chusan, Rasathaim king of Mesopotamia, & Eglon, kyng of the Moabites, Jabin, King of Canaan, & he suffred Abimelech, a cruel tyraunt to raigne ouer them. Wherfore was Israell so oft sold into the hands of the Egiptians, Chaldees, Assirians, but

Iud. 3.
Iud. 4.
Iud. 19.

for their wickednes: If God spared not his chosē generatiō, naturall braunches and his owne house, will he forbeare the wyld oliues? Cinna and Marius, Dionisius and Phalaris, Pisistratus & Harpalus, were rods & scourges, wherwith he scourged the heathen for their Idolatry, shamful lustes and vnthankfulnesse as Chusan, Eglon, and the Philistines, were vnto the Israelites. If they wold haue forsaken their vicious liuing, and returned vnto God whome they knew by his workes, but were vnthankefull not glorifiing him as God, he wuld haue deliuered them from those tirauntes, by good rulers and magistrates, as he deliuered the Israelites from Chusan, Rasathaim kyng of Mesopotamia, by Othoniell ỹ son of Kenes, from Eglon by Iudi.3. Abud, & from Jabin king of Canaan, by Iud 4. Barak & Debora. Wherfore these examples do not deny Gods prouidence, but proue vs to be sinners and declare hys righteous iudgementes both vpon ỹ Iew and gentil, yea rather they do establish & fortifie his gouernaunce, teaching hym to be mindful of al natiōs, in geuing thē good kinges for their vertue, or cruel ty-

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Diagoras atheos.

rauntes for theyr vice. *Diagoras* he the
thought God to be vnmindfull of men
comming to *Samothratia*, a frend of hys
shewed him a table, wherin many were
painted which through bowes had esca-
ped shipwrack, and were come into the
hauen, to whome he sayde: but they are
not painted which bowed, & neuertheles
were drowned, ascribyng their delyue-
raunce vnto the blindnes of fortune, and
not vnto ỹ goodnes of God. Doth Jonas
Acte. 27. so doth Paul so in the Acts, when he
all that were with him were in iopardy
of shipwrack: So truly he biddeth them
be of good comfort, he taketh bread and
geueth thankes vnto God who had pro-
mised him by an angel that an hear shold
not fall from the head of any of them. It
chaunsed an other time *Diagoras* saylyng
vpon the sea, that a great flaw of wynde
arose, the mariners thought that God
had sent them a tempest bicause they had
taken him into the shyp, & agreed among
themselues to cast hym into ỹ seas, think-
ing that when they would be quiet. But
Diagoras desired them to looke about and
shewing them other ships in no lesse dan-
ger, he asked thē whether *Diagoras* was

in those ships also, meaning ỹ tempestes come not of Gods prouidence, but by fortune & lucke. How much wiser and more likely is the opinion of the noble Clarke & most excellẽt Philosopher Cleanthes, who fortifieth Gods prouidence with foure reasons. One is because hẽ forseth all things. The secõd, forasmuch as he geueth plenty & scarsity, colde and heat, corne, encrease of cattell, and infinite other. The third, because he feareth vs with thunderboltes, poureth downe shoures, haile, snow, causeth plagues, earthquakes, and blasing starres. The fourth & greatest, is ỹ cõstant turninges of the heauen, the maruelous iourneis of the sunne, the mone, & the starres, ỹ glorious fairenes of them, the comly order of all thinges. Who entring into a schole where he seth all things be done in order, will not thinke it to be gouerned by some wise schoolemaister? if the schole cãnot kẽpe a good order without a wise schoolemaster, much lesse ỹ worlde which comprehẽded all scholes & schoolemasters. But who is able to be schoolemaster ouer al creatures but God only? Wherefore he ruleth them by his prouiCleanthes 4. reasons

An introduction. A house. An army. A ship.

dence, as the schoolemaster doth his scholers. Is not that house best gouerned best stored with all thynges necessary which is ruled by counsayle? is not ỳ army in better case, which hath a wise and politicke Captaine, then ỳ which hath rashe and foolish? The ship likewise, that hath a singuler cunnyng maister, goeth safely & assuredly. But nothing is better ruled then the worlde, in which ỳ house the army and ship, be contayned, which of the comely order & great beauty that is in it, is called of grækes Κόσμος, and of the latinistes *Mundus*. If we will search the holy scriptures, which beare witnesse of God, we shal finde that he gouerneth the whole world, not as kinges do their realmes, myndfull of weighty matters, and vnmindfull of smal, but ỳ he is mindfull both of great and small. The Rauen, the Storke, the Dule, the Pellicane, the Kyte, the Sparow, and the litle Wren, the Quayle, the Doue, the Swalow, all tiy.footed beastes, are preserued by hys prouidẽce. Did not al maner of creatures enter into the Arke by couples at hys commaundement, & were saued from drowning? Doth not he puruey meat for the

Gene 7.

Rauen,

Rauẽ, when his yong flicker about him? Did not they at his cõmaũdement bring bread and flesh to Elias beside the broke Carith? Fiue Sparowes are solde for a farthing, & yet none of thẽ be forgotten of him. He fed his heritage wyth quailes. He greeth Pellicanes, stokes, kites, possession in ỹ court of this world. He feedeth the Lions whelpes in their dẽnes & lurking in their couches. He shut their mouthes, that they shoulde not hurt his seruaunt Daniell. Yea, he numbreth the heares of our head, & clotheth the lilies of the field. I cãnot here, but somewhat rebuke such as curiously marketh their birth day, and birth star, as if their life, & doings were gouerned of necessitye by ỹ influẽce & mouyng of ỹ starres. They teach ỹ there is such a pith & efficacy in ỹ signifer cycle, called of the Grækes, *Zodiacos*, that euery part therof hath a seuerall, and vehement operation, the which vertue is cõtrary and diuers, through the seuen mouable stars. By it they wil all things to be ruled, and specially mã: whose head (as they say) is gouerned by *Aries*, the necke by *Taurus*, the shoulders by *Gemeni*, and hys fæte by *Pisces*,

Iob. 38.
Exod 16.
3. Reg. 17.
Luke. 12.
Iob. 38.
Dan. 7.
Mark. 10.

Against fate destenye or the influẽce of the starrs.

Pisces, which be signes in heauen, so na-
med of the similitude of those thynges
they signifie in earth, supposing almyg-
ty God as one tyred wᵗ six dayes labour,
the seuẽth day to worke no more. And
one be borne vnder *Aries*, they promyse
hym that he shalbe rich and wealthy, be-
cause wethers be profitable beastes, ren-
dring to their masters euery yeare a gre-
sise. If thou were borne vnder *Taurus*,
they say thou shalt be a seruaunt, a slaue,
a drudge, & an vnderling all thy life, for
so much as this beast is yoked in plowes
and cartes, and set to al drudgery. And if
thou were borne vnder *Scorpius*, they tel
thee thou shalt be a murtherer, a thefe, a
blasphemer, because ỹ Scorpion is ful of
deadly poisõ, deducing ỹ causes of gouer-
naũces in heauẽ, of ỹ properties of beasts
in earth. This opiniõ hath caused much
idolatry, and geuing the glory belõgyng
only to God, to ỹ workes of his fingers.
For whẽ men perswaded thẽ selues that
all thyngs were gouerned by stars, they
worshypped the sunne, ỹ moone, & the o-
ther mouable, & vnmouable stars: & thin-
kyng that riches come from them, they
haue not praied vnto God, of whõ onely

all

al good giftes are to be desired. The first of Genesis, witnesseth wherefore they are formed & created, not to rule mans lyfe violently, not to gouerne vs, as the tyran doth his commons, but *Vt sint in signa, & tempora, & dies, & annos, &c.* To bee for signes and seasons, dayes and yeares, to shine vpó the earth, and to deuide light from darkenes. Many would excuse their vicious liuing by the influences, & vertue of ỹ stars, saying ỹ they cõstraine them vnto sin, as the seruaunt of *Zeno* the Philosopher blamed his maister for strikyng hym because as he sayd, the starres cõpelled hym to sin. If our byrth star cause vs to sin, & to do ỹ is honest, wherefore should we bee blamed whẽ we do ill, or praised whẽ we do wel, seyng it is our nature & fatall destinie to do both, & not in our power to do otherwise? who blameth ỹ sunne, because hee burneth the grasse of the field, making it wholsome for cattell, who prayseth the water for quenching of mens thyrst? Or the Sunne for warming them? Because they cannot do otherwyse, they are neyther praysed, ne blamed: & shal we be blamed or praysed, for ỹ which is not in our power Gen. 12.

Luke .10 power: If Christ the lyuely image of
Iohn 1. father, prayse Mary Magdalen
Mark .8 for chusing the better part, for pour
Iohn.18. a boxe of precious cyntmēt vpon him
fore his burial, if he iustly reproued P
ter for counseling him not to come at J
rusalem, & for vsing the temporal swo
agaynst the seruaunt of the high prie
this is an vntrue doctrine, which take
Mark.9. away both prayse & dispraise. We rea
in ỹ scripture, ỹ God hath prepared
speakeable torments for such as breake
his commaundements. Wherfore doth
hē so, if destiny compell them to sinne:
If thou bē accused before an officer
murder, and laiest for thy selfe that thou
hast done it agaynst thy will, if thou cā
proue it, thou art discharged. If ỹ hang
man of Calice put a man to death at the
commaundement of an officer, he is not
blamed therefore. Yea, myne ennemy
wil forgeue me, if I hurt him against
my will. And will almighty God punish
vs so grenously, for breaking his cōmā
dements through fate and destiny.

You Iustices, Shyrues, Bayliffes,
Constables, why presume ye to punishe
euill doers: if a thiefe come before you,

be

he is not to be blamed, but his destiny: if an adultrer, an Idolater, an extortioner, you can laye nothinge to his charge but to the starres which cause hym to be naught, will he, nill he. No man escapeth punishmēt, by layinge of destenye for him, no officer will accept this aunswer of an euill doer, no master will alow his seruannt layinge this for him, nor the mistres her made, nor ỳ scholemaster, his disciple, nor the marchantman his prentice: whereof it is euident, that all men condemne this damnable opinion by naturall reason in their deedes, albeit the wordes of some, sound to the contrary. If we think all thing to be gouerned by destini, we must needes agre to ỳ libertines which make no differēce betwene good and bad, betwene right & wrōg, betwen light and darkenes, but defēd all things to be lawful & honest, calling notable vices, vocations cōmaunded of God. If they spy a thiefe they blame him not, but exhort him to continue in his vocation. They bid ỳ baud ỳ strong whore applye their vocations, for S. Paule sayth: all thinges be lawfull vnto him, if vnto him, to vs. They groūd this doctrine of

Libertines

1. Cor. 6.

the

the regeneration, the which they say
full recouerance by Christ, of ý wh
we losse by Adam. Ye before his fau
Gene.3. knewe no difference betwene good a
ill, but fell by knowledge of good and
1. Ioh.2. Now they say that Christ hath taken
way euill, and therefore all ý we doe
good: for he that is borne of him, sinne
not because his sæd remaineth in him.
Luke.18. he can not sinne. Whosoeuer sinne
hath not sene him, neither hath knowe
him. Wherfore they that will be ý sonn
and childzen of God, must be lyke ba
childzen, which neither know, nor d
neither good nor ill. For the kingdom
Math.19. God belongeth vnto such. Doth not fa
& destinie teach ý same. Nothing is g
ne bad, except it be voluntary, nothy
is to be praysed or dispraysed, nothy
is to be punished or recõpẽsed, it taketh
waye all lawes, statutes, actes, proc
matiõs, for all mẽ be borne to obey the
or to breake them. If to obey them, th
nede not, if to breake thẽ, they profit ne
But thou wilt answere it is profitable
actes be put forth, that such as be diso
dient, escape not vnpunished. Deare
destiny, which both causeth vs to do e

and

& punisheth vs therfore: Is it not a lyke thing, as if a mā should throw thée down hedlong from the top of Poules steeple, and after finding thée aliue, would all to beate thée therfore? I wold fayne learne whether all men & women, in ỹ time of the holy man Noe, & the host of Pharao which pursued ỹ Israelites, had one fate & destiny: they were destroyed with one kynde of punishment. I woulde know whether all the Sodomites & Gomorrians were born vnder one planet, which all at one time, & after one fashion were cōsumed with fier fallyng from heauen. Gene. 17. Exod. 14. Gene. 19.

The Idolaters which worshipped the golden calfe, were slayne therfore. The earth opened her mouth, & swallowed Choree, Dathan, and Abyram, and all their adherentes, for their rebellion and insurrection agaynst Moyses their head and ruler. If all thinges were gouerned by the starres, these mē should haue had diuers punishmentes, because theyr destinies were vnlyke. Who knoweth not that there haue bēne diuers excellent in many faculties & sciences, & that many were borne at the same time with them, for at al times an infinit nūber are born, Exod. 31. Num. 19.

and

and yet wee haue none like Homer
poetry, like Samson in strēgth, like Ar
stotle in Philosophy, like Salomon
wisdome, like Appelles in painting, like
Euclide in Geometry, like Tully in el
quēce. Were none borne vnder ỹ same
cōstillatiō, that our sauiour Christ was
Math. 2. It is likely, ỹ both some of those babes
which Herode murdered were borne
the same tyme, & also diuers in other re
Anaxagoras. gions. Stories make relation, that *Anaxagoras* a noble Philosopher was tru
sed in a foteball, and spurned to death
at the commaundement of a cruel kyng
if it had bēne his diſtenie, it would haue
chaunced as well to other borne vnder
the same starre.

Whi starrs appeared at the birth of Christ. But you will say, if the starres do not gouerne vs, why did such a notable star appeare whē Christ was borne? A starre gouerned his natiuitie, for the wisemen say: *vidimus enim stellam eius in Oriente. &c.* We haue seene his star in the East. Truely that starre was none of ỹ moue able or vnmoueable starres, but a new star, in a new and marueilous case, ne uer sēne before ne afterwarde. As we read in the Chronicles, of many wōders

which

which happened commōly before great battels and conquests, as in the tyme of of P. Crassus, and L. Scæuola, mylke rayned from heauen. In the tyme of L. Domicius, & C. Lelius, a mayde was borne with two heades, foure handes, & foure fete: And in the tyme of M. Anthonius & P. Dolobella, there was sene a great blasing starre, and three Sunnes: Euen so at Christes birth, which was wonderfull, appeared this star, who as touching hys diuinitie, had no mother, and concernyng hys humanity, was borne without a father. The wise men which moued by this starre, came to seke after Christ, signifie the wysdome of man, which in matters of religion is foolishnes. Wherfore God of hys infinite mercy opened ỹ incarnation of hys sonne by thys starre, and therwyth stirred ỹ wyse to offer vnto hym, *Aurum, thus, & mirram*, Golde, frankinsence, and mirre. By Golde is Math. 2. signified that he is a kyng, by Frankinsence that he is a God, & by Myrre that he is man. If God had not opened it vnto them, they could neuer haue knowen hys incarnation, the which S. Paul calleth *Misterium absconditum a seculis*, A

Collo.1. mistery hid since the worlde begon, and since the beginning of generations: but now it is opened to his saints, to whom God would make knowen the Psal.8. glorious riches of hys goodnes. For this cause the starre appeared, and not to gouerne all the doynges of our Sauiour Christ violently: All thynges be cast vnder hys feete, and he made the stars: therfore he is not subiect to the starres. But bicause heauenly matters surmount our capacities, his commyng into this worlde was declared vnto the Iewes by the patriarks, Prophets, shepherds, and the holy word of God, and vnto the Gentils by thys starre, and hys Apostles: which star went before the wyse and prudent men, till it came and stode ouer the place where Christ was. What wyse mā wyll inpute all that Christ did afterwarde to thys star, which after it had brought the wyse men vnto hym, appeared no more? Doe our byrth starres cease to appeare after a certayne space? Doe they stande ouer the place where we be borne? Or do they leaue their accustomed cyrcuite? Wherfore it is euidēt that thys star was ordeyned to preach Christ, and not for

fate

fate and destinie, to serue hym, and not force hym, who can not be forced, for hee worketh what he will in heauen & earth, and all the worlde is his workmanshyp. Many doubt whether thys starre were a true star, or an Angel, or the holy ghost. I leaue euery man in this matter to hys owne iudgement, so that hys verdite disagree not wyth the scripture, but edifie & instruct the hearer, neuertheles, I wyll taulke my simple phantasie therin.

Three opinions touching this star.

If it were a very starre, why dyd hee leaue his accustomed progresse? Or how coulde he be a guyde vnto the wyse men betweene Bethelem and Hierusalem, beyng placed wyth the other stars in the firmament of heauen? We read that the Sunne stode vnder Iosue, & went backward vnder Ezechias, but neuer of no star that left hys ordeyned cyrcuite, and wandred, as one ỹ loseth hys way. Peraduenture an Angell appeared vnto the wyse men in the lykenes of a starre, for they appeare in diuers lykenesses and shapes. At mount Oreb an Angel spake vnto Moses out of a bushe in the lyknes of fier, and at Galgall to Iosue the sonne of Nun, lyke a man of armes. Helias is

Ioſu.10. 4.Kin.20.

Angels appeare in diuers shaps.

Exod.3. Ioſu.5.

carryed vp to heauen in a chariot of fier,
4. Kin. 2. and with horses of fier. The chariot and the horse be the Angels of God, which be ministring spirits, accomplyshyng all
Gene. 1. hys commaundementes. The Angels appeare vnto Abraham and Lot, lyke three wayfaryng men. Manue and hys wyfe saw an Angell talkyng wyth the,
Iud. 13. as he had bene a Prophet. So it may well be, that an Angell in the similitude of a star, was a guyde to the wyse men. For Angels are called stars in the scrip-
Apoc. 1. tures, as in the reuelation of John: *Stella septem ecclesiarum angeli*. The seuen stars are the angels of the seuen congregations. Other thynke that this star was neyther Angel, nor a materiall star, but the holy spirit, which opened the incarnation of Christ, both vnto ỹ Iewes and to the Gentils: but vnto the Iewes in the likenes of a Doue, and to ỹ Gentils in the shape and similitude of a star, of which Balaam an Astronomer, pro-
Num. 24. phesied long before, *Orietur Stella ex Iacob*, there shall come a star of Iacob, that is, a shyning leade of the holy ghost, the which shal lyght the Heathen to ỹ knowledge of Christ, in the lykenes of a star,

as

as he fell vpon the Apostles in the shape of fier. Thus much I haue spoken of the star ỹ appeared at ỹ natiuitie of Christ, because many by it, would prœue fate and destinie. But what (say they) is fate and destinie? A stedfast and immutable order of causes, wherby all thynges are done of necessitie, called in Grœke εἱμαρμένη. True it is, nothyng is done wythout a cause, but yet many thynges may sœme to be done without any necessary cause: for some causes be perfite, & some in our iudgemēt agayne may sœme to be vnperfit. Fier causeth heat perfectly, and water colde: but surfityng causeth sicknes: a wounde causeth death: study causeth learning vnperfectly: for a mā may surfet, be wounded, & apply his study, & yet neither be sick, nœdy, ne learned. If all causes were necessary, but presuppose they were, yet I would deny all things to be ruled by their necessitie, of fate and destany: for almighty God worketh what he wil in them of his good pleasure. He appeared vnto Moyses out of a bush in a flame of fier, and yet the bush consumed not. He commaunded the fier not to hurt Ananias, Azarias,

Actes. 2.

What fate is.

Perfect causes.

Vnperfect.

Exod. 2

Dan.3. and Misael, and saued them harmeles
Gen.17. from the hote burning ouen. Dyd n
Gen.18. cessity of fate and destony make Sa
Luke.1. and Elizabeth, which were barren an
Num.17. past childzen, fruitfull? Did dest
Iosu.10. make Aarons rod bud, the sunne to g
Math.1. backward, a mayd to conceiue, the bl
Math. 8.9. to sée, the deafe to heare, the dead t
ryse? If almighty God then dyd al th
things then he leaueth not his creatur
to be gouerned of causes which depe
one of an other, but ruleth them at h
pleasure.

Pro.10. Salomon witnesseth of God, that h
doth lengthen the lyfe of hys, and sh
ten the life of the wicked, saying. T
feare of the Lozd maketh a long life, b
the yeares of the vngodly shalbe sho
ned. There be many examples of this
4.Kin.20. the Bible. The prophet Esay comma
deth king Esechias to put his housh
in an ezder, because he should dye out
hand and not lyue, and yet at his earn
request. GOD lengthned his life
yeares. Thus we deny that ỹ creatur
are gouerned by stoicall destiny eyth
in their byzth, death oz any of their
ons, but only by the prouidence of G

as the examples of the Scripsures concerning the byrth of Iacob and Esau, Phares and Zara, dw witnes. For the notable byrth of Iacob and Esau doth confute destenye, & destroy the influence of the starres, for they were borne both at one tyme, in one place, of one womã, by one man, and yet they were as vnlike as fier and water, as light and darcknes as blacke and white. So were Phares and Zara, two twinnes of the childzen of Iudas by his daughter Thamar. These examples declare destiny and influence of the starres, to be but a fable, yea they fortify Gods prouidence, teachyng him to be a geuer of dyuers graces, vnlike fortunes, and seuerall blessinges. I graunt that an Astronomer may tell, by the obseruation of the stars, to what occupatiõ, to what estate of life euery man is most fit, most apte by nature: but that he can tell mans fortune by any of his art or cunning, I deny vterly: For our lyfe is not ruled by the mouing of the starres, but by Gods prouidence, who worketh all thinges in heauen and earth. *Iacob.* *Esau.* Gene. 29. Gene. 38.

How then is that true, which is writ-

Gene. 2. How God is sayd to haue rested the seuenth day.

Gene. 3.

ten in the booke of generation: *Complevit Deus die septimo opus suum, & requieuit a vniuerso opere. &c.* He finished and hee rested the seuenth day from all his workes. God rested the seuenth day from the workes of creation, from forming of new creatures, but not from gouerning of them.

The Carpēter after he hath finished his house, meddleth no more therwith, if God should do so, all creatures would perish. If mans body can liue without quickning of the soule, the world may continue new without his prouidence. For hee is to the world that the soule is to the body and more necessary to the gouernaunce of it, then the soule to the gouernaunce of the body, forasmuch as he is the maker both of soule and body: Thou must not imagine that God was wery with sixe dayes labour, because hee is sayd to haue rested the seuenth day, who made all thinges, and gouerneth thē without labour, and rested without werynes, for resting signifieth ending. In the seuenth day God rested from all his workes, that is, he ended, he finished the creation of the world. Why then doth not the scripture

say

ſay, he ended all his woꝛkes, but that he reſted from thē: Truly not without an vrgent cauſe, foꝛ God is ſayd to haue reſted from all his woꝛkes, which he made exceading good, foꝛ becauſe he will geue vs reſt and quietnes from our trauayle, if we will do all good woꝛkes as he made all thinges exceadyng good. This phꝛaſe of ſpeaking is vſed much in ỹ ſcripture, of the Apoſtle, wee know not what to deſyꝛe as we ought. *Spiritus intercedit pro nobis gemitibus inenarrabilibus*, but the ſpirite maketh interceſſion mightely for vs with groninges, which can not be expreſſed with tong. The holy ghoſt doth not grone, but maketh vs to grone and lament our ſynnes, noꝛ make interceſſion, but ſtirreth vs vnto pꝛayer. Moyſes vſeth the ſame maner of ſpeaking vnto the Iſralites, ſaying. The Lord your God tempteth you to know whether you loue hym God doth not tempt thys to know any thing thereby, who knoweth all thinges, but to make thē to know how much they loue him. He crieth vnto Abꝛaham, now I know that thou feareſt God, in that thou haſt not ſpared thine onely ſonne for my ſake, that is

Roma. 8.

Deu. 13.

Gen. 22.

I haue made thee to know. So he is said to haue rested because he will make vs to rest w̄ hym in glory. If we endeuour our selues to folowe him in goodnes, who made nothinge, but it was good. Wherfore this resting of God doth rather establish his prouidence then make agaynst it, declaring him to be myndfull of good men, and to haue prepared them a resting place where they shall beholde his glorious countenaunce euermore, for he is called in latin *Deus*, in Greke Θεος ἀπὸ τ῀ δεῖν (which worde signifieth to runne) because he hasteth vnto euery place, to gouerne & order all creatures.

The xvi. Chapter.

¶ God onely knoweth all thynges.

Sapi. 19. AS we sufficiently taught, that God is ỹ worker of all thyngs, so if we search the Scriptures, we shall finde that he onely knoweth all thyngs, & is ignorañt of nothyng, as Jesus ỹ sonne of Syrach witnesseth:

Eccl. 43. The Lorde knoweth all science. The knowledge of mē is vnperfite, & encreaseth by diligēce, for the mortall & corruptible body is heauy vnto the soule, & our

Sapi. 9. earthly māsion kepeth down vnderstan-

dyng

ding, so that we cã not perfectly iudge of earthly thyngs, much les of heauẽly matters. Angels haue a moze plẽtifull knowledge then we, & yet they be ignozaunt of many thynges, as of the last day and houre, which the father knoweth only, but God knoweth all thinges perfitly, who is the Lozd of knowledge, whose wisdom can tell thinges that are past, & discerne thinges to come. The workes of al flesh are before him & there is no thing hid from his eies, his wisdome knoweth the subtelty of words, & can expoũd darck sentẽces. He sæketh out the ground of the hart, & vnderstandeth al imagination. No thought may escape him, neyther may any wozd be hyd from him. He called vnto Adam & sayde vnto him: Adam *vbi es*, where art thou? not because he was ignozaunt, but to teach him what he had lost & to moue him vnto earnest repentaunce foz his sin. After like sozt he asked Cain, where is Abel thy brother? not foz to learne that, hæ knew not, but foz to punish and dismay him. The scripture telleth that *Penituit deum quod hominem fecißet in terra:* God repented that he had made man vpon the earth, and sozrowed in his hart

Mark.13.

1.Kin.2. Sapi.8. Eccl.42.

Gen.2.

Gen.6.

How God is sayd to repent.

who

Pſal.21. 1.Kyn.6. who repenteth alſo of making of Saul king of the Iſraelites. He is ſayd to repent, not that he is ignorant of thinges to come, who forſaw that Saul, and all mankynde would become abhominable but when we chaunge & go aſtray from him, or returne to him, & are eyther punished for our ſinne, or rewarded of hys mercy. After the firſt ſort he repented of making mankinde, of making diſobedient Saul king, and of the chuſing of the Iewes, who once were ỳ people of god, & now the members of Antichriſt. After the other ſort, the Heathen are become ỳ worſhippers of God through the fauourable regarde of Ieſus Chriſt, which once were the ſonnes of wrath, and the ſhéepe going aſtray: Though it the traytor Iudas loſt his Apoſtleſhip & is iuſtly damned in hell, and the thiefe after great robbery is deliuered from the croſſe and mercifully crowned in paradiſe. Thys chaunge from good to ill, or from ill to good, which is done by the ſecret & moſt rightfull iudgementes of almighty God, in the ſcripture is called his repentance, & the chaunge is in vs, and not in hym. Dauid a man according to Gods hartes

deſire

desire, witnesseth of him saying: The ge Psal.21.
neration which is to come shabe told
to the Lord, they shall tell his righte-
ousnes. Ye doth not say the Lord shalbe
told to the generation, but the genera-
tion to the Lord: of which wordes wee
can not gather, that any thing is tolde
God, whereof he is ignoraunt, that hee
may know it, but that he is told ỹ which
he knoweth already, as the angels tell
vnto him our prayers and almes deedes,
and as we shew God our griefe, & what
we desier in our prayers. Raphael one
of the seuen angels, that stande before
God, sayth vnto Toby: I haue offered Tob.12.
thy prayer before the Lord, wherby is
ment that they be ministring spirits, for
their sakes, which shall be heyres of sal- Heb.1.
uation, not that God learneth our neede
by them, who knoweth what is necessa-
ry for vs, before we aske it of him, ne- Math.6.
uertheles he willeth vs to aske that wee Math.7.
may receiue, as it is written: aske and Luke.11.
it shalbe geuen you. Euery one that
asketh receiueth, aud he that seeketh
findeth, and to him that knocketh, it
shalbe opened.

After this sort S. Paul is to be taken,
saying:

saying: *Petitiones vestræ innotescant apud deum*, let your requestes be knowen vnto God. Why dost thou maruel that God is shewed that he knoweth, seeing that men oftentimes are told of other, that which they knew before. If thou mislike thys exposition, heare an other. These wordes, the generation to come shalbe told the Lord, be as much to say as the Lord shall be praysed in it, for to tell vnto the Lorde, is to prayse knowledge and magnify hym, as to lyue vnto the Lord, to eate vnto the Lord. S. Paul expoundeth eating to the Lord, to be geuing of thanks, and praysing him when thou eatest: saying, he that eateth doth it to the Lord, for he geueth GOD thankes. If doing to ỹ Lord be geuing of thanks, as S. Paul declareth, saying, he doth it to ỹ lord, for he geueth thanks, then of necessitye telling to the Lord, is thanking of hym, forasmuch as all telling is doing. We reade of the sonne of God in the reuelation of John, that he hath eies like the flame of fier, & on his head many croũes, & a name writtẽ that none knew but he him self. If none knew it but he him self, ỹ father

phil. 4.
Col. 4.
Rom. 14.
Apoc. 19.

knowe

knoweth it not: whereof followeth that God knoweth not al things. To this I answere, because ỹ father & Christ be one, that the father knoweth it for as much as Christ knoweth it nor ỹ texte doth not exclude the father frō ỹ knowelege therof: saying none knoweth it, but he himself, for ỹ latten is, *Nemo scit* ỹ is no man knoweth. Moreouer this saying no man knoweth it but he himself, teacheth vs, ỹ only his diuinity knoweth it not his humanitie, for ỹ is excluded by these wordes, no mā knoweth it, But Christs deuinitie is ỹ fathers deuinitye who both ar al one by nature not by person wherfore, ỹ which Christ knoweth, ỹ father knoweth also. This text doth not diminish ỹ fathers knowledge, but rather establisheth only God to know all things, saying that only he himself knoweth this name: whereby these wordes (he himself) we are compelled to vnderstand the deuinity, ỹ nature & maiesty of God to know it only, and Christes humanitie to be ignorant of it: which also doth not know the last day. Iohn. 10.

The xvii. Chapter.

¶ God onely forgiueth sinne: Our pardoninge, what

What it is: the losing & binding of mimbe

HE is said also onely to forge
sinne, who driueth away o
offences lyke ỹ clouds, & mi
deds, as ỹ mistes: the lord sa

Esay. 44. I am euen he only, that for mine ow
Esay. 43. selues sake, do away thine offences, &
forget thy sins. The vnfaithfull Jewe
acknowledge this, laying blasphemy t
our sauiour Christes charge, because h
Mark. 2. sayd to one sicke of the palsy: Sonne th
sinnes be forgeuen thee. Likewise wh
he forgiueth many sinnes to Mary Ma
dalene, in ỹ house of Simon, bicause sh
Luk. 7. loued much, they aske who is he which
forgeueth sinnes also. The estimeche
iewes foũd fault wỏ Christ, in forgeuing
of sinnes, bicause they beleued not hym
to be God, to whom that only belõgeth
and to no creature. For who can forgiue
sinnes, but God only: they should rather
haue gathered him to be very God, than
a blasphemer, forasmuch as he proueth
this to belong vnto him vpon the earth,
restoring strength & health vnto the sick
man, to carry his bed home, whence he
was brought of foure mẽ. Whẽ he saith
Mary Magdalen. of Mary Magdalen washyng hys fæte

wyth

wyth teares, and wipyng them with her heares. *Remittuntur ei peccata multa, quoniam dilexit multum*: Many sinnes are forgeuē her, because she loued much. we may not thinke that loue causeth remission of sinnes, but that remission of sinnes causeth loue. For that our loue so loweth & goeth not before. Christ declareth in the same place, saying: He that hath much forgeeuen, loueth more, & to whom lesse is forgeuen, hee loueth lesse. Doth not Christ here manifestly teach, ỳ gods forgæuyng, engendreth in vs much loue or litle: if we examine the circumstaunce of the place, and ponder it diligently, we shall finde it to be no otherwise. Simon, who bad Christ vnto hys house, is offended that Mary Magdalen touched Christ, and marueyleth that he will suffer a misliuing woman to be so homely wyth hym, as to washe hys fæte, and annoynt them: Christ therfore sayd vnto hym: Many sinnes are forgæuen her because shee loueth much: to whom lesse is forgæuen, he loueth lesse, as if he should say: Symon, thou art offended that I let a sinfull woman touch me: be no more offended, shee is no lon-

Gods remission goeth before our loue.

ger a sinfull woman, for I haue forgeu
her many sinnes, and because many sin
are forgeuen her, shé loueth much. Fo
he, to whome much is forgeuen, loueth
more: wherefore marueil not that I la
an honest womã, which hath her sinnes
forgæuen her, and therefore loueth me
greatly, touch me: maruell not that I la
a penitent woman wash my fæte, wype
them with her heares, & annointe ỹ same.

To wash Christ.

I would the cleargy and laytie would
wash Christ. What is that? truely to be
penitẽt for their ill liuing, to mourne, to
wæpe, to lament their couetousnes and
grædy ambition, their pluralities of per
sonages, *non residences*, ferming of bene
fices, totquots, negligence in their voca
tions, and absence from their cures. *Væ
mihi, quia tacui.* Wo be vnto me for hol
ding my peace. All men and womẽ, yea
kyngs quænes, lordes, & ladyes, folowe
good Mary Magdalene in this point: t
cry out, call not vnto her, pray for vs,
pray for vs. But the deuill is crafty, he
maketh vs omit to folow the saintes, for
which their liues were written, and per
swadeth vs by his ministers, which be
heretikes, to pray vnto saintes, which ca

not

not helpe vs. This is the true meaning of these wordes, not that her loue went before to deserue, or to be a cause of remission of sinnes, but that shee might honestly washe Christ, whome shee loued much, for her sins pardoned. The parable of two detters, declareth this to bee true, by which Christ proueth vnto Simon, the great loue that shee bare vnto hym. For if the detter to whom the creditor forgeueth 500. ducats, loueth him better then he to whome he forgeueth but fifty, thē Mary loued Christ hartely, who blotted out all her sinnes. Doe not the detters loue the creditor, because of his liberality? Euen so Mary was not forgeuen through the merite of her loue, but shee loued because shee was forgeuē. Christ witnesseth that the creditour forgaue his detters, whē they had nothyng to pay. What is thys, but that almighty God pardoneth our sinnes, not for any crum of loue in vs, but of his tender and gracious fauour? For we are ỹ detters, and he is ỹ liberal creditor: but how shal we answere ỹ phrase of scripture, which sayth that many sins were forgeuen her because she loued much? Do we not vse

to say, somer is nigh, because ỹ trées blos
som: and yet the blossoming of the trees
doth not cause somer, but somer causeth
them. So winter causeth cold, & not cold
wynter, & yet we complain of winter be-
cause it is so cold, so we say ỹ trée is good,
because the fruit is good. But Christ tea-
ching his disciples to pray, willeth them
Math. 6. to aske pardon of God, as they pardon o-
How wee doe forgeue one another ther: for if we forgeue other men their
trespasses, our heauenly father will also
forgeue vs. Wherefore, it is not a thing
belonging only to God. Man is sayde to
forgeue his neighbour, not by par-
Rom. 6. ning the euerlasting punishment, which
is the reward of all sinne, and is par-
ned neither of thy neighbour, ne yet of
the priest, but of God alone, but by re-
frayning hys anger, by pacifying hym-
Eph. 5. selfe, by asswaging his fury: S. Paul
sheweth what our forgeuing is, saying:
let not the sunne go downe vpon your
Eccl. 28. wrath. He that seeketh vengeaunce
(sayth the preacher) shall find vengeãce
of the Lord. To sẽke vengeaunce is
not to forgeue thy neighbour, but this
vengeaunce is nothing but a displeasure
in thys life, wherefore to forgeue, is to

sẽke

ſeke no vengeaũce in thys life, we haue nothing a dꝺ with the other life. After thys ſort Chriſt commaũdeth the Iewes when they offer any gift at the Altar, if they be out with theyr brethren, firſt to labour a reconciliation, & then to offer. After thys ſort S. Peter is charged to forgeue his brother ſinning againſt him, not onely ſeuẽ times, but ſeuenty tymes ſeuen tymes. This commaũdement belongeth alſo vnto vs, for S. Peter aſketh Chriſt in the name of the congregation. Math. 5. Math. 18.

God only forgeueth the punishment which is prepared for the deuill and hys angels, and for all lying men, as he only crowneth ſuch as he forgeueth. Of whõ is it ſpoken but of God only? The Lord killeth and maketh aliue, bringeth downe to hel, and fetcheth vp againe. 1. Reg. 2.

Some alſo reaſon of this place in the Lordes prayer, that we muſt forgeue firſt, and then aſke forgeuenes of God, peruerting the true meaning thereof. Chriſt teaching vs to pray for pardon of our treſpalles, as we forgeue them that treſpaſſe againſt vs, meaneth not that by forgeuing, wee merite or deſerue remiſſion of our miſdædes (for we bæ all detters vnto God, ſome of v C. pence,

Gods remiſſion goeth before our pardoning.

and some of l. and haue nothing to pay, no rather he certifieth our weake fayth by these wordes, & biddeth vs to be well assured, that God forgeueth vs, as we be sure that we forgeue other, making our pardoning a signe, a token that God pardoneth vs, & not a cause therof. For except God forgeue vs first, & poureth dew of his blessing vpon vs, our nature will not forgeue, but reuenge & punish. The example of the seruaunte which ought his master x M. talents, who was first forgeuen the whole det, and after imprisoned because he forgaue not his fellow, maketh nothing agaynst this interpretation. For he was first released and pardoned, but afterward when he would not pardon his fellow, he became a dettour vnto God agayne, and was throwne into prison. For when thou sayest forgeue me, as I forgeue them that trespasse aggaynst me, thou makest a promise to GOD, if he be mercifull to thée, to be mercifull vnto thy brother: the which thing if thou dw, assertayne thy selfe, that God hath melted thy sinnes as the fier doth the ware, and let thy doing be a token vnto thy conscience that

thou

thou art in his fauour. This is the cause why Christ taught his to pray thus, not that our remission deserueth any thynge at Gods hand, who geueth vs all things thorow Christ, in whose name whatsoeuer we aske, we shall haue it. He that asketh forgeuenes of God, and can not enforce his hart to forgeue his brother, let him thinke ý he hath asked, but not receiued because he asked amysse, and that he rather kindleth Gods wrath and indignation against him, then pacifie it.

For he deserueth forgeuenes, as he forgeueth. If he can not finde in his hart to forgeue his felow, but laith hand on him and taketh him by the throte, & casteth him into prison, let hym thinke that God will delyuer hym lykewise vnto the iayler for breaking his promise, till payment be made: for sinne is called det in scripture because a punishmēt is due for it. For this cause we are commaūded to aske forgeuenes as we forgeue, that it may be a seale vnto vs a token & a certificate of Gods mercy and fauour, or of his displeasure and anger.

This I haue spoken partly cōstrained by my matter, and partly because Ste-

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phē Winchester straineth this place to the iustificatiō of workes. As euery priuate mā forgeueth his brother, so much more the ministers of Gods word haue power to do ỹ same, for to them belongeth forgeuing & retayning, bynding and losing of ỹ whole congregation: to them Christ gaue the keyes of ỹ kingdome of heauen. How then doth God onely forgeue sin? Truly they are onely ministers of the forgeueues, and preachers of his mercy or of his wrath. Their forgeuing and losing, is to declare ỹ swete & comfortable promises, that are made thorough Jesus Christ in gods booke to such as be penitent, and their binding & reteinyng is to preach ỹ lawe, which causeth anger to such as be vnpenitent. Or their losing is to declare before ỹ congregation, that God forgeueth the beleuing, & their binding is to shewe, that God will not pardon the vnbeleuyng, because they are without purpose to amend and reforme their lyuynges. The cōmon sort suppose that God forgeueth them, as sone as the minister layeth his handes vpon their heades, although they returne to their old lyuyng. Be not deceiued, except thou repent

How ministers doe forgeue and retaine sin.
Math. 16.

Rom. 4.

repent, hee hath no auctoritie to forgeue thee: for he is a minister of forgeuenes onely to such as repente wil amend, his commissiõ stretcheth no further. If thou from the bottome of thy hart, bee sorye for thy trespasse, if thou be without all desire to sinne, if thou earnestly mynd to amend, God forgeueth the before ỹ come at the minister, who first clensed the man from leprosy, and after cõmaunded hym to shew him to the priest, for a witnes to the congregation, So he raised Lazarus first, and afterward bad his disciples lose his graue bondes. As the priest of ỹ olde law made the leperies clean or vnclean: so byndeth and vnbyndeth, forgeueth & reteyneth, curseth and blesseth, the ministers of the new lawe.

who is for geuen and when.

Math. 8.

Luke. 5.

Iohn. 11.

They put the name of God vpon the people, but he only doth blesse them they minister the sacrament of forgeuenes, but he only doth forgeue: as S. Paul for tifieth vnto ỹ Corinthians, saying: neither is he that planteth any thing, neyther he that watereth, but god which geueth the increase. As an embassador maketh peace w̃ a straũge king, to whõ bee is sẽt with a message, but they which

Num. 6.

1. Cor. 3.

bear witnes of the peace make it not, no more do they forgeue sin, but be witnesses thereof, that God pardoneth them through the ambassage of Iesus Christ, who is our high Ambassadour. Wherefor Paul calleth the preaching of ỹ glad tidinges of the gospell, ministration of ỹ spirit, and righteousnes, and he nameth the preaching of the law, ministration of death and damnatiō: by which two he meaneth nothing els but losing and bynding, as he teacheth vs, binding and losing him that held his fathers wife. The Anabaptists and Donatistes teach, that euil ministers can not lose, because God saith that he heareth no sinners. I graunt that God heareth not their praiers, yet the sinne of ỹ minister doth not disanull the swete promises which are made to such as repent and beleue Christ. Be he good or bad, God performeth ỹ wordes spoken of hym, not presuming beyonde his commission. Doth Gods mercy depend of the goodnes of the minister? then our faith cā not be stedfast and sure, but wauering and vncertain, forasmuch as no man can deserne who is a good minister: for hee that seemeth good, may bee an

Acte. 1.
Acte. 2.
2. Cor. 3.
1. Cor. 5.
Against the Anabap.
Iohn. 6.

hipocrite

hypocrite. The Scribes and Phariseis Math. 23.
were euil ministers, & yet were we com-
maũded to beleue thẽ, what soeuer they
say, sitting in Moses seate: that is, as lõg
as they teach Moises, and not their own
inuentions. Sacramentes bée seales.
Doth not the seale make print, whether
it be of golde, siluer, or Iron? If it seale
deeper or shalower, that which is sealed,
is cause therof, not the stuffe: So the dif
ference is in them, which come to ỹ mi-
nister, and not in the ministratiõ of good
or euill, which both make one print for
ministratiõ is a seale. Why doeth Paule
rebuke the Corinthiãs because one sayd
he helde of Paule, another sayd, he was
of Apollo: but because they thought the
vertue of the sacramentes to hang of the
worthynes of the minister. If their wor-
thynes or vnworthines make the sacra-
mentes effectuall, or not, thẽ of two good
the more worthy, maketh thẽ more effec-
tuall, & it were better to be christened of
John, than of Thomas or Jude: better
to be sent of Cephas then of Tymothy:
better to receaue ỹ cõmunion at Paules
hand than of Apollo: but their minis-
tration differeth not, & we are forbidden to

1. Cor. 4.

reioyce

reioyce in men: for neither he that plan-
teth is any thing, nether he that watreth
wherfore all hãgeth of God, who geueth
the encrease, who onely forgæueth sin, &
not of the worthines or vnworthines of
the minister. The key which Christ pro-
mised vnto Peter, saying: *Tibi dabo cla-*
ues regni cœlorum: To thee I will geeue
the keyes of the kingdome of heauen,
(who answered in that behalfe of all, as
well as all were asked) is Gods holy
worde, wherwyth the minister bindeth
and vnbindeth vs, as the key doth shut
and open the doore. The Papists expoũ
the keyes to signifie a generall authoritie
and supremacy graunted vnto Peter, a-
boue the other Apostles, and all kynges,
the which now they gæue to their great
ser of Rome as to the onely successour
of Peter. To these I aunswere ỳ Christ
gaue none of hys Apostles farther autho-
ritie then he had hymselfe: for when he
sẽdeth them he saith: As my father sent
me, so I send you. Wherefore was he
sent? Not to be ministred vnto, but to mi-
nister vnto other. The people would
haue made him their kyng and head, but
he refused it: he payd tribute to Cesar at

What the key is. Math. 16.

Against Peters supremacy.

Iohn. 20. Math. 20.

Luke. 22.

Caper-

Capernaum: he was a minister of cir- Iohn.6.
cumcision many yeares: he sayth vnto Math.17.
hym, which desired part of his brothers Roma.15.
inheritaunce: Who made mee a iudge Luke.12.
or deuider ouer you? Wherefore the
keyes be no temporall authoritie. Hath
the disciple a farther authoritie then hys
maister? Or is the seruaunt aboue hys Math.10.
Lord? Christ cõmaundeth Peter to pay Math.17.
tribute vnto Cesar, to put vp his sword, Act.8.
who in the actes sendeth not other, but
he hymselfe is sent of the Apostles to lay
handes vpon them in Samaria, which
beleeued thorough the preaching of Phi-
lip, and hee is asked a count afterward,
why he went and eat with the vncircum-
cised: he appointeth no man in the roome
of Iudas, but all the Apostles chose two Act.11.
indifferently, and cast lottes, beseechyng Act.1.
God to temper them, that the lot might
fall on ỹ most ablest. Wherfore he was
not head of Apostles, kynges and Empe
rours, but a felow minister, as he wit-
nesseth of hymselfe, saying: I exhort the
ministers among you, which am their 1.Pet.5.
felow minister. *Albertus Pighius*, the by-
shop of Romes chiefe Knight in his con-
trouersie of the cõgregetion, peruerteth
the

the ſcriptures, to proue ỹ Chriſt, at hys departyng, made him head of the churc and generall ſhepherd of the flock. Firſt touching the keyes, he ſayth, that the c uill lawyers, with ỹ keyes, geue poſſeſſi of houſe, burrow, towne, and citie: As fo an example, Kyng Henry the eight, o moſt famous memory, was made Lord of Bulloin, whē they deliuered ỹ keyes therof to his maieſtie. Moreouer Chriſt commonly calleth his church *Regnum*, Mat. 3 4. 10. a kingdome or monarchie. If it be a Luk. 10. kyngdome, ſayth *Pigghius*, one muſt be head therof, not many: for that is a kingdom, where one gouerneth. If one muſt be head, who is that but he and his ſucceſſours, that had ỹ keyes of ỹ kingdome geuē him. Theſe be reaſons of deceitfull vanitie, and after the ordinaunces of the world, and not after Chriſt, of which S. Coll. 2. Paule warneth the Coloſſians, to take hēede. Among lawyers, poſſeſſion & dominions is geuen by ỹ key, but we muſt learne what the key is, of him that gaue it, and not of Lawyers, who telleth vs Luke .11. what the key is, ſaying: Wo be to you lawyers: For ye haue taken away the key of knowledge. Where no man can

deny

deny but that by the key of knowledge Gods worde is ment & signified, which is the onely key geuen to the Apostles. This is the key, wherewith ỳ ministers are commaũded to lose & to bynd, to forgeue & to retaine, to blesse and to curse. The byshop of Rome, losing & iustifying men thorough traditions & ceremonies, not with the key of Gods word, hath not Peters key, but a picklocke, of which he bosteth hymselfe to be head of ỳ church. This key is the ỳ. Testamentes which Christ cõmaũded his Apostles to preach to all nations, & because there be ỳ. Testamentes he calleth thẽ keyes. For euery Scribe of this kyngdome bryngeth forth of his treasure. thyngs both new & old, new thyngs ỳ is the swœte tydyngs Math. 13. of the Gospell, to vnbynde vs, and old thynges that is the old Testamẽtes Moses law to bynde vs: and euery minister hath this key as wel as Peter. If Peter be head of the church because it is a kingdome, & scriptures are to be expounded after the law & ordinaũces of the world, then Peters sonne shoulde haue bœne head after his father: or if he had no sonne, the next of hys kinred, not the

Pope

Pope: For in all kingdomes, the sonne
or the next of the kynred is heire to the
crowne. But neyther Peter, nor ỳ pope
be heads thereof, nor no other vpon the
earth: but the euerlasting Iesus Christ,
who nedeth no heir, who hath promised
to be present with his congregation vn-
to the worldes end, who nameth his con-
gregation a kingdome, not that he made
Math.28. Peter Lord ouer vs, or the Pope, but
because he is Lord, and we haue prom-
sed obedience vnto him. Peter calleth
hym our chiefe shepheard, & forbiddeth
priestes to be lordes ouer the parishes.
1.Pet.5. The Pope sayth that Peter is the rock
vpon which the congregation is foũded,
Math.16. and then he will be Peters heir, because
Peter was once at Rome. But the scrip-
tures, which are the true touchstone to
who is the rocke, examine all interpretations by, teach vs
that Christ is the rocke, and not Peter,
when he sayth vnto Christ, thou art the
sonne of the lyuing God, and is an-
swered: Thou art Peter, and vpon thys
rocke I will buyld my congregation:
These words, vpon this rocke, are not
to be vnderstand of Peter, who was so
vnconstant, that he denyed his maister
thrise

thyse, but of Christ who is the sonne of the lyuing God: as S. Paul teacheth vs saying, *Petra autem erat Christus*: That is, Christ was the rock, whom in an other place he calleth our foundation, and sayth: No man can lay an other foundation. If no man can lay an other foũdation, then Peter is not the foundatiõ. The scriptures vse to liken Christ & the congregation, to a bridegrome and hys wyfe: for he is called the bridegrome, & ỹ church is called his spouse. Wherfore S. Paul maketh matrimony a high misstery. The husband appointeth no other to be head ouer his wyfe, but he only is her head: for els she should be vnder two heades: no more doth Christ ouer the cõgregation, to which he is only husband, & a gelouse husbãd. If Peter be generall head, & the Pope after him, ỹ congregation is maried to many husbandes, and hath many heads, contrary to the order of honorable wedlocke. Christ only is the dore, the way, the truth, and the life, the true vine: so he only is the rocke and foundation, in whom euery building coupled together groweth vp to an holy temple in the Lord: as Peter witnesseth

1. Cor. 10.

1. Cor. 3.

Ephe. 5.
Iohn 11.
Iohn. 15.
Iohn. 14.

Ephe. 1.

1.Pet. 2. calling him a lyuing & head corner stone, disalowed of men, but chosen of God, refused of the builders, and vpholding the buylding, that it fall not flatte vpon the ground. In the same place, Peter calleth Christ the rock and not himselfe. If you loke for the selfe same word. But the papistes reply, that we al as lyuing stones, are made a spirituall house by Christ.

1.Pet.2. Why then say they, may not Peter be the stone, whom Christ named Cephas, which is by interpretatiõ, a stone? This text graunteth other to be the stone as well as Peter: for it is generally spoken of al christen mẽ. If thou be not a stone, thou hast no felowship with Christ.

Iohn 1. He named Peter Cephas, ỹ is a stone, because when he beleued him to be Messias, he became a stone of the congregatiõ: As he gaue *Bonargus* to name which is the sonnes of thunder; to James and John: not that they were to be thundred and preached, but that they shoulde be earnest preachers of Gods word. Andrew bringeth him to Christ, in whome hee beleeued throughe hys preachyng. Christ welcomed w̃ most sweet words, saying: thou art Symon the sonne of Ionas.

why Peter was named Cephas a stone.

Ionas, thou shalt bee called Cephas, whiche is by interpretation a stone. What meaneth Christ by these wordes but this: Simon, before thou wast the sonne of Ionas, that is, the son of death, as thy fathers was, thou shalt no more be so, but a stone of my cõgregation, for which I am come to suffer, because thou beleuest in me. This is Christes meaning, not that Peter is the stone, whereon we be builded, but a stone of ỹ building, a shæpe which is lost, & recouered agayne, a member of hys congregation. Christ onely is the stone wheron ỹ building is founded. We are small stones of the buildyng founded on hym, he onely is the rocke which saueth his church frõ rayne, flouds, and the wyndes, from hell gates, from sin and death, as he teacheth vs saying. He that heareth my worde, and doth therafter, is like a man that builded on a rocke. Some may vnderstand this text otherwise, that Christ called Peter a stone, not that he onely is that, but in the behalfe of the whole congregation. If Peter were not head of ỹ church why doth Christ aske him thrise: *Petre amas me?* whether he loued hym, & Math. 7.

Why Christ biddeth Peter thrise, feede my sheepe.

commaund hym onely thrise to fede hys sheepe? Lo, saith the Romanistes, here is he made head of the church. Here Christ going to hys father, committeth the congregatiō to his gouernaūce. This place doth not establishe Peters supremacye, but rather deny it, for as much as Christ geueth him no commaundement, no authoritye, but such as belongeth to all the Apostles, bidding hym shew hys loue in fedyng his flocke, and preaching him. For no man will preach hym whom he loueth not. Doth not he geue like commaundement to all the Apostles, saying:

Iohn. 21.

Mark. 16.

Goe and preach throughout all the worlde, and to all creatures. Whē why doth he aske Peter onely thrise, and commaunde hym thrise, and not the other? He asked hym thrise, because he denyed hym thrise, that his thre naynes might be recompensed wyth thre confessions. S.

Augustine.

Augustine saith vpon this place: Thre confessions are required for thre nayes: That the tongue myght doe as much for loue, as it did for feare. And Cyrillus

Cirillus.

sayth the same. They expounde it thus, not for Peters primacie. But I will speake this more plainely: Christ did

aske

aske and commaunde Peter thrise, for two causes: the one was that by hys confession, the rest of the Apostles shoulde know, that he was restored into fauour agayne, from which he had fallen: The other is, that all men might learne by Peter, what thing is most necessary in a preacher, which is, ỹ he loue him entirely & hartly, whō he preacheth. Paul speaking of ministers saith: it is required of thē that they be found faith full. But who is faithfull to him, whom he loueth not? Moreouer, diligence is required in a preacher: as S. Paul teacheth his beloued sonne Timot. Preache thou the word: be feruēt, be it in ceasō or out of ceasō: improue, cōtrol, exhort with all long suffring, & doctrine What thing causeth diligēce so much as loue: thorow loue shed abrod in our hart by the holy ghost all thinges are made easy and sweete vnto vs, which before were both hard & vnpleasaunt. For loue suffereth al things, beleueth al things, hopeth al things, endureth all things There is a common saying that nothing is hard to him, which loueth. Loue maketh labour, trauell & paine, light & swæt

what is most necessary in a preacher. 1. Cor. 4.

2. Tim. 4.

1. Cor. 13.

to the hunter, yea, in snow and foule weather, in cold and frost, at all seasons. But they which loue not the pastime neyther will, ne cã abide such paines as to runne through thick & thinne, to leape hedges, and diches .&c. Through loue Christ was sent of his father and humbled himselfe to our nature, and was whipt, scourged, woũded and slaine for our sinnes as it is writtẽ: God setteth forth his loue towardes vs, forasmuch as whiles we were yet sinners. Christ died for vs. Rom. 5. These things were sweet & pleasãt vnto Christ. Through loue, ỹ apostles reioyced ỹ they are beaten, in the Actes. Through loue, S. Paul was beaten wt rods, was often in hunger, in watching, in thirst, in labour, in cold, in nakednes, often in perils of robbery, in perils of wildernes in perils of ỹ sea in perils of false brethren. Act. 5. 2. Cor. 11. Through loue, many holy mẽ haue been burnt for ỹ truth, racked, stoned, hewen in sonder, slayne with swerdes, hungred, pyned, and drowned. Fier and water is not more necessary for the preseruatiõ of this terrenal life, thẽ loue in a preacher, which is the mother of fathfullnesse, of diligence, of patience, and of all vertue. Heb. 11.

The

We read in Mathew, how christ before Math 16.
he sent his disciples to preach, examined
them what they thought of hym, saying,
who say ye that I am? not that hee was
ignorant thereof, from whom nothyng
is hidden, but to geue an example to our 1. Tim. 16.
bishops, to lay handes sodenly vpon no
man, & to try theyr doctryne, to examine
their learnings, for lerning also is a qua-
litie most necessary in a preacher. So in
this place he examineth Peter whether
he loue him, because loue is so necessary.
I would with that our magistrates, and
the ouerseers of Israell wouide set thys
example of our Sauiour Christ before
theyr eyes, and diligently follow it. The
captayne going to battel musstreth, ga-
thering many together, and chooseth out
ý most ablest to serue his Prince. What
marchaunt man will take any to be hys
prentise, onles he haue certayne quali-
ties, necessary for hys occupation. Col-
ligeners in theyr elections pose theyr
scholers, assaye theyr wittes, trye their
learninges, aske theyr conditions, before
they chose them. If bishoppes applyed Bishops.
their vocations as diligently as other do
their occupations, the heritage of ý Lord

should be in much better case, his vine-
yard should not be rooted vp, & destroyed
with beastes of the field. The hil of Sion
would war grene and beutiful. The no-
ble Orator Demosthenes was wont to
Demosthenes. say ỹ he was greatly ashamed of his smal
study, whē he considered ỹ great paines,
which artificers toke at Athens to get
money, and that he was moued to more
earnest study thereby. Haue not ỹ over-
seers of the house of Israell much more
cause to be abashed for their great negli-
gence? They follow not the Noble cap-
taine, which mustreth before he goeth to
war, and chuseth out taul and able men,
but they sende all ỹ come, & refuse none,
they esteme preaching often & diligently
to be agaynst theyr honour and dignity:
they allure learned mē from their cures
and make them stewards of their landes.
They geue them benefice vpō benefice,
but they will not suffer them to come at
their parishes to preach, to exhorte, to in-
struct. And this practise is customable,
not only in them, but in the most part of
great men and women. For commonly
ỹ take benefised men to be there chap-
es, and cause them to lye from their
benefi-

benefices, ỹ which whē they haue done a gꝏd while in their seruice, then they geue thē another benefice foꝛ their payes, and then cause them to lye frō two benefices, and after from thꝛée, and then from foure, and to put holy water swingers in their rowmes & cures. I speake not this agaynst all Loꝛdes & Byshops, but against vnpꝛeaching pꝛelates, & coue tous Loꝛds, which find their chaplaines at the costes of pꝏꝛe parishes, and not of their owꝛn landes. Well, the bloud of all soules ỹ perish foꝛ lacke of instructiō (my Loꝛds) shal fal on your heads, beware & amend betimes. Geue your chaplaynes sufficient wages, & pil not pꝏꝛe parishes. I accuse no man, euery mans conscience at the last day, befoꝛe the bar of the terrible iudge, shall eyther deliuer and quit, oꝛ condemne and cast hym. But *Pigghius* repyeth farther foꝛ Peters supꝛemacye, because Christ sheweth hym that Sathan desired to sifte all the Apostles, and biddeth hym strengthen them, saying: Simon Simon, behold Sathā hath desired to sifte you as it were wheate, but I haue prayed for thee, that thy fayth faile not, when thou art conuer- Luk. 22.

ted,

ted, strengthen thy brethren.

Before trouble, Christ vseth to geue his disciples warning, ꝙ they be not dismayed, mazed, or discoraged, but armed with patience, as in telling them that he
Math. 16. must goe to Ierusalem, and be slayne of the high priests and lawyers, in shewing them the destruction of Salomons tem-
Math. 24. ple and tokens of the latter dayes. And wherfore he shewed them, he teacheth saying, but see that ye be not troubled and take heed, I haue told you before. In the mount Oliuet, he shewed them that all they shalbe offended by hym the
Math. 26. night folowing, as it was written: I wil
Zacha 13. smite the shepherd, and the sheepe of the flocke shall be scattred abroade. That which was sayd to thē all in mōt Oliuet, is spoken now seuerally vnto Peter, because he had more nede of warning then the rest, because he offended more, because he trusted much in hym selfe. Therfore Christ sayth: Simō, Simon, behold Sathan hath desired to sifte you, but I haue prayd for thee. The meaning of which wordes is: the deuill shall busely tempt you all at the time of my passion, and specially thee Peter

more

more thē all the rest, he shal not preuaile, for I haue prayed for thee, trust not in thine own strēgth but in my prayer, vnles I had prayed, ÿ shouldest haue bene the sonne of damnation, and not haue repented. For it is written, the Lord turned back and looked vpon Peter, and then he went out and wept bitterly. He denyed hym once and wept not, for the Lord had not loked vpō him. He denyed him agayne and wept not: for Christ did not yet loke vpō him. When he denyed hym ÿ thyrd tyme, Christes loke moued hym to lament his offence with aboūdāt teares. But there riseth a questiō, whether Christ loked vpon hym with corporal eyes, and admonished hym visibly or not: If we read the Gospell diligently, we shal finde, that Christ was in a chamber within, and many about hym which spat in his face, & buffeted hym vō their fistes, & that ÿ Apostle Peter was without in the hall, some tyme sittyng, some tyme standyng at the fire with the seruauntes, as all the Euangelistes agree. Wherfore, Christ dyd not loke on hym with corporal eyes: but as he loked vpō the low degree of his handmayd, that is

Luke. 22.

How christ loked vpon Peter, corporally or spiritually.

to

Luke.1. to say: He did helpe him with his mercy, secretly: He touched his hart: he visited hym with his inward grace, which caused hym to poure forth outward teares. He biddeth him strengthē his brethren, when he is cōuerted, not as head of the but as a labourer in his vineyard: For these wordes, strēgthē thy brethrē, be as much to say, as fede my sheepe, preach ỹ glad tidings of ỹ gospell, which strēgth
Math.4. neth the sicke soule as it is writtē: Man shal not liue by bread onely, but by euery word that commeth out of the mouth of God Dauid witnesseth, & experiēce teacheth vs, ỹ bread comforteth, & strēgtheneth the hart of man, & yet the
Psal.103. life is more worth thē bread, and the body more of value then any meate.
Math.6. Wherfore these wordes giue no authoritie to him aboue ỹ rest of the Apostles, but rather be a narration of his fall, thorough presumptiō, & of his rising agayn onely by Christ. If Peter were head of the church, yet that doth not stablish the popes supremacy, vnlesse he cā shew Peters last will, & lawfull testament, wherin this is geuē him. I haue spokē this of the primacy, partly bycause the papistes.

with

with subtle & crafty reasonyng, & wrong leaueninge of the scriptures, allure ỹ consciences of many, into this damnable opinion, partly also beyng occasioned of my matter, for he hath presumed many yeares to forgeue the sinnes of such as would geue hym money, to lose and to bleſſe them, and to curse & holde the sins of them, which were against hys minde, according to S. Paules prophecying, he shall sit in the temple of God, & shew hymselfe as God: What is to sit in the temple of God, and boast hymselfe as God: but to reigne in the consciences of men, and to take vpon hym that which which belongeth onely to God: Now to make a briefe rehearsall of this matter, there be fower thynges necessary to be knowen cõcerning remission of sinnes. Who forgeueth the sinne: wherefore or for whõ, by whom: to whom. The scripture aunswereth these foure questions. We learne who forgeueth sinne of it, saying: Who can forgeue sin, but God only. And for whome we are pardoned our misdœdes, S. Paul teacheth vs, writing to his countreymen of Christ: For thie cause is he mediatour of the new 2. Thess. 2. Mark. 2.

testa-

Heb.1. testament, that through death, which chaunsed for redēption of those transgresions that were in the first Testament, they which were called, might receiue the promise of eternal inheri-

Rom.8. taunce. And to ỹ Romains: He which spared not his owne sonne, but gaue him for vs all: how will he not with him geue vs all thinges also? If God geue vs all thinges for Christes sake, we haue remission of our sinnes, also by hym, by whom God forgeueth. Christ

Iohn.20. telleth vs, saying: whose sinnes ye forgeue shalbe forgeuen, and whose ye holde shalbe holden, which wordes be spoken to ministers. Somtime he doth forgeue without the certificat of the minister, for he is not bound to his sacramentes, but worketh what he will and

Act.9. how he will. Paul after he had heard Christ speak, was sent to a minister, yet

Luk.23. he was lightened from aboue before Ananias, who layd handes on him, knew therof. The thiefe which hūg on ỹ right hand, was straight caried into Paradise without any ceremony of ministration, which God hath ordeyned for our infirmities, not that it is a necessary meane

vnto

vnto him. Now he promiseth forgeue-
nes to all those which repent and intend
to lead a new conuersation, and to make
they? bodyes a liuely, holy, and accepta-
ble sacrifice vnto him, as the comming of
John the christener before our sauiour
Christ teacheth vs, who began his prea- Luk. 3.
ching at repẽtaunce, saying: repent, for
the kingdome of heauen is at hand. He
baptised many in Bethabara beyõd Jor-
dan, but they confessed their sinnes first.
He reuiled the pharisies & Saduces, and
bad them doe fruites worthy of repen-
taunce. Christ also when it was told him
that herod had laid hands on John, com
ming to the coasts of Zabulon, & Nep- Mark. 1.
thalem began with the same, & not only
that, but he commaundeth his Apostles
to begin with it, when he doth auctorise
them to preach. He sendeth by and by af-
ter them other seuenty to preach ỹ same. Mark. 6.
I would our magistrates were as dily- Math. 10.
gent in sẽding forth preachers: but they Luk. 9.
haue no leasure to muse of the common Luke. 10.
wealth, they ar so gredy of priuat welth.
In the acts many being pricked in their
hearts through Peters preaching, aske Act. 2.
him and the other apostles, what they

should

should doe to achiue and get remission of their sinnes, and Peter answereth the saying: Repēt & be baptised euery one of you in the name of Iesus Christ, for remission of synnes. Of which textes & examples it is euident that God doeth not forgiue our synnes, pardon our trespasses, and wype out our misdeedes and offences vnlesse we haue an earnest purpose & feruent mynd to crucifie our olde man, and to become new dowe & swete bread, albeit the minister lay handes on vs an C. times: for he regardeth ỹ hart, not the ceremony of ministration, searching the botome and ground of it, and trying the reines, rewarding euery man according to the fruit of his counsels.

The xviii. Chapter.

¶ God onely is almighty, and whether he can sinne, dye or lie, with other mo properties.

THe next propertie belonging to the maiestie of ỹ Godhead, is that he is almighty, & can doe what him list in heauē & earth. as the booke of Wisdome telleth vs: Vnto thy almighty hand, that made the worlde of naught, or as other

other translate, of a confused heape, it was not vnpossible to send among thē a heape of Beares or wood lions, or cruel beastes of a straunge kinde, such as are vnknowen, spouting fier, or casting out of a smoking breath, and shooting horrible sparkes out of their eyes, which not onely destroye them with hurting, but also kill them wyth their horible lookyng. Lyke as the smalle thyng, that the ballaunce wayeth, so is the worlde before hym, yea as a drop of the morning dew, that falleth downe vpon the earth, for hee hath power of all thinges. The glorious and famous deliueraunce of Israel shew his hand to be almighty, his arm to be strōg and infinite, who raysed vp Pharao for this only purpose, to shew his might on him, & that his name with his power & righteousnes might be declared through out al ỹ world. He punished the vngodly that woulde not know him, w̄ straunge waters, hailes, raines, frogs, lice, flies, moren sores, grashoppers, thik darknes. He drowned Pharao in the red sea, and led his people through the middel thereof, he fed them with angels foode, & sent

Sapi. 11.

Exod. 9.
Rom. 9.
Sapi. 16.
Exod. 7.
Exo. 8. 9.
Exo. 10. 14.
Exod. 16.
Sapi. 16.

them bread from heauen. He toke away the heritage of kinges and gaue it them.

Luke. 1. We reade that the angell answered the holy virgin Mary asking how she shoul conceiue, sithen she knew no man, that the power of the highest should ouershe dow her, and that by the same power her cosin Elizabeth shoulde haue a sonne in her age, for with God can nothyng be

Mark. 10. vnpossible, Christ sayth it is easier for a great Camel to go through the eye of a nedel, then for a rich man to enter into the kingdom of heauen, notwithstanding many rich men haue entred thither as Abraham, Isaac and Jacob, king Dauid, the pacient man Job, in the old Testament: and Nathue, Zachens and Joseph of Aramathie in the new. We may gather then, that God can easily cause a mighty Camel to go thorow the eye of a fine nedle: wherfore all thynges be possible, to him as Jesus teacheth his disciples ȳ with mē to be vnpossible, but not with God, for w̄ him all thinges are possible. Some deny him to be almighty, for he can not sin, he cā not lye, he cā not be deceiued, he cā not dye. Yea rather he is almighty, because these thinges haue no stroke in him, which bee infirmities

whether God can sinne or lye or not.

no

not powers & include a certain weknes & feblenes, & no omnipotēcy. If he could either sinne or die, or be deluded and lye he were not almighty: for hee that sinneth, becommeth the seruaunt of sinne. Remember ye not (sayth Paul) that to whomsoeuer ye commit your selues as seruantes to obey, his seruauntes ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnes? Christ also answereth the Iewes, denying that they were bonde: but Abrahams sæde: verely I say vnto you, whosoeuer committeth sinne, is the seruant of sinne. S. Augustine a noble member of ỹ christian cōgregatiō saith: *Magna dei patētia est non posse mētiri*, It is a great power of God, that he cā not lye. The same may be said of deceiuing, of all sinne, of dying, ỹ which can not be in God, because he is almighty. Other reply that we can doe manye thinges, which the deytye can not: As walke, speake, eat, and drinke: to which I aunswer, that albeit God by hymselfe do not these thinges, yet he worketh thē all in his creatures: For he maketh thē to walke, speake, eate, and drinke. If he

Rom. 6.

Iohn 8.

Augustin.

should do these thinges in his owne nature, he should be lyke vnto man, and is not almighty. Christ telleth a mã, whose sonne was vexed with a domme spirit, y al things are possible to him that beleueth: much more all things are possible vnto God. But thou wilt say: If I beleue, nothing is impossible vnto me, then

Mark. 9. onely God is not almighty. Nothing is impossible vnto beleuers, notwithstanding they be not almighty, because they can do nothing of themselues, which is an infirmitie, and no almightines, but liue, moue, and be in him. S. Paul in his

Phil. 4. letter vnto the Philip, sayth that he can both cast doun himself, & excede, be hũgry, & suffer need, yea, that he can do all thing but thorow the helpe of Christ which strentheneth him without whom we can doe nothing. Wherfore, Christ is almighty, and therefore God by nature, not by nũcupation only.

Iohn. 15. We reade in Paul to the Heb. *Impossibile est eos qui semel. &c.* That it is impos-

Heb. 6. sible, that they which were once lightned, & haue tasted of the heauẽly gift & were become partakers of the holy ghost. &c. If they fall, should be renued

agayne

agayne vnto repentaunce, crucyfying vnto themselues agayne the sonne of God, and making a mocke of hym. If this be impossible, wher is gods almighty hand & omnipotēt arme? Impossible, in this text is not to be takē for ỹ which can not be ouercome to passe, but for that which seldome and very hardly is done for Paul speaketh the very same thinge againe straight way in a similitude, that the earth, which drinketh in the raine that commeth oft vpon it, and bringeth forth hearbes cōuenient for them that dresse it, receiueth blessing of God, but that the ground which beareth thornes and bryers, is reproued, & nigh vnto cursing. The barrē groūd here which resēbleth man, with thornes and thistles, resembling sinne, is not all ready accursed, but rebuked, and nighe vnto cursing: so the man which falleth after he is lightened, is not without all possibilitie of amendment, but in great perill of damnation. For as the barren grounde bearing thornes & thistles may become fruitfull, so such one may be reuued & ryse agayne. We thinke Paul by this similitude which immediatly doth

Against ỹ Anabaptistes.

folow, sheweth what he meaneth by this
word impossible. Wey the similitude &
the purpose why it is brought, & I think
you will not refuse this interpretation.
The disciples vse the same word in effect
vnto Christ, asking hym who can be sa-
ued. But he answered them, that with
men it is impossible, but not wyth God;
Mark.10. teachyng vs that riche men haue hard
accesse vnto heauē: and for these words,
with mē it is impossible, before he saith:
children how hard is it for them that
Luk..18. trust in riches, to enter into the kyng-
dome of God? Wherefore it is not a
Impossible for hard. gaynst the phrase of the scripture to call
that impossible which is hard, & seldom.
The Nouatians, Anabaptistes, & Ca-
therei, abuse this place, to prowe that all
such as doe fault after baptisme, can not
rise againe, but are damned, and not re-
couerable. I trust my expositiō doe more
accorde to the trueth than this damnable
assertion, against which, I thinke it
necessary somwhat to speake: for I have
heard say that there be many of this opi-
nion in Englād, and partly I doe beleue
it. After the triumphaunt deliueraunce of
Leui.5.6. the Israelites out of Egipt, God ordey-
ned

ned two maner of offringes among the, one for sinnes done of ignorance, an other for trespasses done willingly, promising forgeuenes vnto both. If some Anabaptistes say that these were not done after baptisme, for ỳ Israelites lacked baptisme, Paul answered him, saying: Brethren, I would not ye should be ignorant of this, how our fathers were all vnder a cloude, and al passed through the sea, and were all baptised vnder Moises in the cloude, & in the sea. &c. Wherfore, after baptisme God forgeueth sinne, done both of ignorance, and also willingly. If he say that vnder the law such myght be restored, but not vnder grace, I would know of hym, whether the mercy of God be augmented or diminished through the commyng of our Sauiour Christ. Epiphanius, an auncient writer & of famous memory telleth that one Meletius an archeretick, spread this opinion ouer a great part of Egipt and Siria, and preuayled agaynst Peter Bysshop of Alexandria, who was slayne afterward of the cruell tyraunt Maximine. But thankes be to God, there be innumerable examples, which notably con- 1. Cor. 10. *Epiphanius*

fute and vãquishe it, and among all, none more worthy, then one in the history of S. Iohn the beloued Apostle. Eusebius in his third booke and xxiij. Chap. writeth of him, that he turned marueilously a certaine yong mã frõ stealing vnto Christ, which had fallen from Christ to stealing.

Hist. eccl. lib. 3. ca. 23.

In the olde Testament the Patriarkes conspire the death of Ioseph and ryse gayne. Ruben defileth hys fathers bed. Iudas committeth fornication: Moyses displeaseth God at the waters of strife. Dauid falleth into aduoultry: Manasses into idolatry: in the new Peter denieth his maister thrise: the Galathians folow another Gospell, and are recouered by Paul: Peter exhorteth Simon Magus vnto amendment: Paule desireth the Corinthians to receiue hym agayne whom he had excommunicated: Christ biddeth vs forgeue our brethren seuenty tymes seuen times: the angels in heauen reioyce at the cõuersion of a sinner.

Gen. 37.
Gen. 35.
Gen. 38.
Num. 27.
2. Kin. 2.
24. Kin. 21.
Luke. 22.
Act. 8.
2. Cor. 2.
Math. 28.
Luke. 15.

These examples and auctorities be very playne agaynst the blasphemy of the Nouatians and Anabaptistes, which would bryng men vnto desperation and infidelitie. If they cleaning to this wordes im-

possible

possible, refuse to take it for that which is hard, as it doth signifie often in the scriptures, yet this place maketh nothing for their desperate opinion, but rather destroyeth & vāquisheth it, as ỹ circūstance of it declareth. For Paule denyeth that he which is baptised, cā be rechristened, so that these wordes, it is impossible that they should be renued agayne, be ỹ same in effect, which he hath in an other place: One Lord, one faith, one baptisme. And ỹ it is so, & no otherwise, I wil proue wō 3. manifest reasons. One is because as ỹ words immediatly before do teach, he speaketh there, of doctrine perteyning to ỹ beginning of a Christen man, as the foundation of repentaunce from dead workes, and of fayth toward God, and of the doctrine of baptisme, of laying on of handes, of resurrection and iudgement, and moūteth afterward vnto perfection, that is, toucheth Christes euerlasting priesthod, his death, and the disanulling of the law. By which wordes he teacheth vs, that he speaketh not of repentaunce alone, but of the whole foundatiō of a christē man, which is baptisme and those thinges which he doth fauour

Another interpretatiō.

Ephe. 4

The first reason,

vnto baptisme. For in the primatiue church as this place & other shewеth, men first were moued vnto repentance, then vnto faith in Christ, then sealed with the sacrament of baptisme, thē confirmed by laying on of hands, and last of all certified of the resurrectiō and generall iudgement, and ỹ al, at the time of their christening. Now after ỹ he hath declared this maner of christening, & beginning of a christen man, this forme & fashiō of ỹ primatiue church, he saith incontinēt, ỹ it is impossible for such as fall after this lightening, to be renued againe vnto repentaunce. Who doth not see considering what goeth before and why these words be brought in, that hee speaketh of the whole order and forme of Baptisme, & denieth that this forme and fashyon can be Iterate? My next reason is that he must nedes meane so bicause ỹ text doth not say that it is impossible for such to repent, but *Rursus reuocari*. to be renued vnto repentance, requiring a renuying with the repentaunce. What is to be renued, thē to be borne againe, the which is done only by baptisme? We may repent without baptisme before and after,

The secōd reason.

but

but renued vnto repentaũce, we can not be without this noble sacrament. Wherfore S. Paul in this place forbiddeth all iteration of baptisme, not of repentance.

Thirdly it appereth to be so also of these wordes: *Rursum crucifigentes sibimet ipsis filium dei*: Crucifiing vnto them selues againe the sonne of God, and making a mock of him. For all such as will be christened more thẽ once, crucifie Christ again in a figure, & scorne his death, as insufficient to take away their sinnes. For baptisme is a figure of it, as S. Paul witnesseth, saying: Remember ye not that all we whiche be baptised in the name of Iesus Christ, are baptised to dye with Christ. Wherefore, as Christ dyed but once makyng full satisfactiõ for sinnes: so baptisme is but once to be ministred, but they deny this also. If any man would know ỹ vse of the primatiue church, in this point, *Eusebius* registreth, that *Alexander* Byshop of *Alexandria*, callyng a counsell of learned mẽ, enacted that all those whiche *Athanasius* christened in the way of pastime, beyng chosen Byshop, by a company of lads, & beyng but a boy hym selfe, ought not to be re-

The third reason. Rom. 6.

Hist. eccl. li. 10. *ca.* 14.

Athanasius.

christe-

christened. The Anabaptistes alledge
ir. of the Actes, where it is written, that
Paule findyng certeine disciples at E-
phesus, whiche had not receiued the
holy ghost, baptised thē againe in the
Act. 19. name of the Lord Iesu. Paules bapti-
sing in this place is nothing but geuyng
the holy ghost by layring on of hādes, as
ỳ text expoūdeth it selfe. For first Paule
is sayde to baptise them in the name of
Christ, and then these wordes accordyng
to the vse of scriptures be expounded
with them which follow, that is: Paul
layd handes vpon them & the holy ghost
came on them. If thou thinke that Bap-
tisme can not be taken for geuing of the
holy ghost, harken what Iohn the Bap-
tist sayth of our Sauiour Christ, & him
Math. 3. selfe: I baptise you in water in token of
repentaunce, but he that commeth af-
ter me shall baptise you with the holy
Iohn. 4. ghost and with fier. Christ neuer bapti-
sed any with water, and yet the scripture
sayth he baptised, because he gaue the
holy ghost. In this signification Paul
baptised them agayne in the name of Je-
sus Christ without all iteration of the sa-
cranient. Melancthon taketh this place

vnto

vnto the Hebr. which the late Nouatians would wrest to maintaine theyr opinion, to be of the sinne agaynst the holy ghost, out of which no man can rise for it is neuer forgeuen. Thou hast now gentle reader two interpretations of the terrible saying of S. Paul: follow that which thou iudgest to be most true. But to returne to our matter, we may deny gods omnipotency, because he can not reuoke ỹ which is past. The Greke Poet sayth.

Μοῖάν γαρ αὐτὰν καὶ θεος στερίσκεται
ἀγενητὰ ποιεῖν, ὁσσαν ἢ πεπραγμένα.

The power of God doth faile in naught, saue this:
To make vndone that thing that once done is.

Yes truely, God can do this if he wil, albeit we iudge contrary of his infinite might & power: but it shal neuer come so to passe, because it is to be supposed, that God neuer wil that thing, to be vndon, which he hath once done. For he worketh all things, and that without repentance. If he woulde that thing to be vndone, which is gone & past, or that word to be vnspoken, which is spoken, repentance

kance should take place in hym. Yet
he do it, albeit it be impossible vnto
vnderstanding. The infirmitie is in
which can not comprehēd such a pow
such a maiesty: not in him. Through
infirmitie, the Heathen supposed th
were many gods, because it semed to
impossible for one to rule & gouerne
things. Therfore they deuided the go
nance of ỹ worlde betwene thre, gen
heauen and earth to Iupiter, the se
Neptune, the low places and hel to P
to. They craued plenty of corne of
res, riches of Plutus, wine of Bacch
Luck in hunting of Diana, good fort
in woing of Venus & Cupido, learn
and vtteraunce of Mercury, and vict
in battayle, of Venerua and Pa
Throughe like iufirmitie, the Papi
brought in pilgrimages, dedicatio
prayinges to sayntes, thinking God
ther not so able, or els not so willing
mercifull to heare our requestes and
compliche them. Some because they
rather deny his omnipotency, than
fesse theyr owne infirmitie, say that h
called omnipotent, because he can
whatsoeuer he will, & not all thinges

had rather acknowledge my infirmity, then diminishe his omnipotency.

The xix. Chapter.

God is defined out of his Scriptures.

THere be many other thynges also belonging onely vnto the deitie mencioned in the Scripture, as I am the Lord thy God, which brought thee out of the lād of Egipt, the house of bōdage and slauery, and the name of the Lord is a strong castell, the righteous flieth vnto it, and shalbe saued, and it is God that iustifieth. God worketh in vs both the will and the dœde, God is a consuming fier, God is lyght, God is charitie, thou shalt worship the Lorde thy God, and him onely shalt thou serue, when I call vpon the Lord he heareth me: for nothyng is to be honoured, called vppon, nothyng heareth our prayers, nothyng is charitie, lyght, consumyng fier, nothyng iustifieth and saueth the righteous, saue God onely. The scripture doth attribute these properties to no maner of creature. Hither to leauyng all superfluous questions, which haue rather curiosity, then profit, I haue applyed my kynde of writyng to the

Deu. 5.
Prou. 18.
Rom. 8.
Phil. 2.
Heb. 13.
1. Iohn. 1.
1. Iohn. 4.
Deut. 6. 10.
Math. 4.

the capacities of ẏ cõgregation, of whi
the moſt part be lay, & declared what g
is, out of his moſt ſacred and holy wo
which is the onely way leading vs to t
knowledge of him, the onely light illu
ning our darcknes, the onely fier and
A hammer. mer that breaketh ẏ hard ſtone, that is
vanquiſheth ill doctrine, and confoũde
Ierem. 23. al hereſies. They which ſeeke him wyth
out it, not cõtent with ẏ holſome wo
1. Tim. 6. of our Lord Ieſus Chriſt, nor wyth t
doctrine of Godlineſſe, goe out of the
way, walke in darcknes, ouerwhelm
thẽſelues with reaſons of mãs wiſdom
learne alwayes, & neuer can get ẏ know
ledge of hym, waſt their braynes abou
vnprofitable queſtions & ſtrife of wo
2. Tim. 3. wherof ſpring enuy, raylynges, euyl ſu
miſinges, vayne diſputatiõs of mẽ wyth
corrupt myndes, & deſtitute of ẏ trueth.
The child Wherfore, as ẏ child before he is bo
into the world, abydeth in hys mothers
wombe, & taketh all nouriſhmẽt of her,
ſo we muſt learne what God is wi
boundes of his word, not at rouers, b
till he mercyfully deliuer vs frõ this bo
dage, & out of the dungion of the body,
& graunt vs to behold hym face to face.

Now

Now gathering a sume of my sayinges, I will define what God is, not that any perfect definition can be made of hym (for he is vnsercheable) but for the capacities of the laytie, for whose sakes I write this, that they may behold hym in a glas, and a shadow, who can not bee sene in this lyfe perfectly. God is a spyritual and pure substaunce or nature, immutable, invisible, vnsearcheable, fyllyng heauen and earth, full of vnderstanding, of truth, and righteousnesse, of mercy, of wysdom, of al maner of goodnes, without begynnyng, wythout ending not create, not made, and maker of all thinges, subiect to nothing, and gouerning all thinges, knowing all things yea euen the inward thoughtes, ententes and harts of men, forgeuyng sinne, only to be honoured, called vpon, onely hearing, iustifying and sauing vs, of an almighty arme and maiestye, the father vnbegotten, the sonne begotten, the holy spirit proceading from them both. I haue declared before all these thinges to be attributed vnto God in his holy word and the scripture doth not only not deny but ofttymes grannt the same all, and e-

uery one vnto Jesus Christ our sauiour and to the holy ghost our comforter: as it shall appeare more euidently here after. Where vpon it must nedes folowe that both Christ is God, and the almighty comforter also by nature, and not by name only as they of whom it is writte *Ego dixi, dij estis* I haue spoken, you are Gods.

The xx. Chapter.

¶ In what order he will write of a person.

NOw seyng that I haue shewed what God is, according to ỹ talent of my knowledge I thinke it conuenient vnto my matter to declare what this word person signifieth in this place, forasmuch as the signification therof is referred to diuine thynges. And because many heretikes do mistake and wrongly expoũd this word in the glorious & blessed trinitie, as they know which haue read auncient chronicles of times past, I will first shew what a person is not, the which is easier, and with ỹ same that there be three persons in ỹ superglorious deitye. For we must learne weightie & hard matters by fore knowledge of easy thynges. This done I will shew what the word person doth

signifie

signifie in the Godhed, then I wil aplye the definitiõ therof to Christ, and then I will referre the same to the holy comforter, I will proue Christ to be a substaũce and I will fortifie the holy spirit to be a substaunce, and Christ to be vnconfounded, and the holy spirit to be vnconfounded. Finally I will portray & paynt the thre persons, that is in ỹ trinitie by corporall similitudes, whose nature in it selfe is ineffable & vnserchable. And albeit these thinges be profound and high misteries, and as hard as they be necessary and vnknowen, and neuer yet disclosed in our mothers toung, yet I wil so shape and order my oration and speache after such a homely and perceiuable fashion, as shalbe most mete and agreeing to the capacitie of those that be simple.

The xxi. Chapter.

EX persone is not a difference of vocation and office, and that the fathers of the olde testament worshipped a Trinitie.

THe Patripassians and Sabellians, and after them Photinus, and of late Seruetus, define a person to be a certayne condition and difference of office, as when we say, Roscius sometime sustey-

Against the Patripassians.

ned

ned the person of Achilles, and somtime of Ulisses, or that a king and a prophet be diuers persons. For as one man may represent the person of Achilles and Ulisses, and nothing letteth but one man may be a king and a prophet, as Dauid was: so they say that the father is the sonne, and the holy spirite also, and that they be not three seuerall persons. The story of Christes christening banisheth this opinion, where we see a notable difference of the three persons. The father soundeth these wordes: this is my beloued sonne. The sonne is seene standing in Iordan, the holy ghost lighteth vpon him in the likenes of a doue. If the father the sonne and the holy ghost, be three names, and one thing: as of thys hereticall definition of a person, it must nedes follow, then the father both soundeth the forsayd wordes, was baptised of John in the famous riuer of Iordan, and appeared also in the likenes of a doue. But thys doctryne is contrary to ý truth of the gospell. Wherfore a person is not a difference of office. Farthermore, the Apostles are commaunded to christen, in the name of the father, the sonne, and

Math. 3.

Math. 28.

the

the holy ghost. If the father be all thrée, he is named thrise, and so it is *Tautalogia cursa*, a foolish & vaine repetition. And this of S. Paul likewise: Grace be with you, and peace from God our father, and from the Lord Iesus Christ, who vseth this maner of saluation in all hys Epistles, the which is vayne and superfluous, if we credit thys damnable opynion. Hearken what he sayth in an other place: Vnto vs there is but one GOD, which is the father, of whome are all things, and wee in hym, and one Lord Iesus Christ. By whom are all things, and wee by hym. Doth hée not teach vs here, that there be two persõs, one of the father, the other of ỹ sonne, not confoũded togither, and that these two persons be but one God? Christ sayth: My doctrine is not myne, but my fathers whiche sent me. Wherfore, he & hys father be seuerall persons, & not one thing. Isaac was a figure of Christ: For as Abraham, at the cõmaundement of God, led hym vnto hys death. So Christ was sent of God, to be slayne for our sinnes. And Sampson likewise, & many others: but Abraham, Isaac, Manoad, Sampson,

Roma. 1.

2. Cor. 1.

Phil. 1.

Col. 1.

1. Cor. 8.

Of whom
By whom

Iohn. 7.

Gene. 22.

Isaak.
Christ,

Sampson,

ſon, were ſeueral perſons: wherfore, the father and Chriſt be not all one thyng. But I will ſpeake of all ỹ thræ perſons, of the glorious Trinitie. And forſomuch as many holde opinion, that they of the old Teſtament neyther worſhipped, nor knew any Trinitie, but honoured only an vnitie, and ſought no farther.

I will firſt begynne wyth the teſtimonyes of the olde Teſtament, that it may appeare that this doctrine was preached

Gene.1. from the creation of the worlde. The begynnyng of the booke of generation teacheth vs, that there be thræ ſeuerall perſons, ſaying: In the beginning god created heauen and earth: Where euidently by the name of God the father, and by the beginning hys ſon, by whom he made all thyngs, are to be vnderſtãd.

Iohn.8. For who is the begynnyng, but Chriſt who anſwereth the Iewes, aſking what

Pſal.35. he was: I am the beginnyng, which ſpake vnto you, and in whoſe behalfe Dauid ſpeaketh, in the beginning of

Heb.10. booke, it is written of me. After theſe

Gen.1. wordes of the father and the ſonne it followeth immediatly: The ſpirit of God was borne vpon the waters, the which

is

is the third person in the glorious trinitie. Some take the spirite here, for the wynde blowyng vpon ỹ waters. If they examine the text diligẽtly, they shal finde the wynde was yet vnmade, and that ỹ waters there doe not signifie, ỹ which we call waters cõmonly, but the cõfused heape, of which God formed all thyngs. If God were not a trinitie, he woulde not haue sayd, let vs make man to our similitude, and after our likenes. For these wordes (let vs, our similitude, our lykenes) cannot be spoken of one persõ. Neyther they which are spoken of after the myserable captiuitie and faule of Adam. The Lord God sayd loe, Adam is become as one of vs, in knowledge of good and euill. But here thou wylt say, these phrases proue not many persons: for doth not the kyng say, we wyll that this or that be done, & yet he is but one? Kynges and Emperours vse to say so, because they haue counsellours commõly, whose prudent aduises they folowe: but of God, it is written: *Quis cognouit mentem Domini, aut quis illi fuit a consilys?* Who hath knowen the mynde of the Lord? or who is his counsellour? And

An obiection answered.

ſon, were ſeuerall perſons: wherfore, the father and Chriſt be not all one thyng. But I will ſpeake of all ỹ three perſons, of the glorious Trinitie. And forſomuch as many halue opinion, that they of the old Teſtament neyther worſhipped, ne knewe any Trinitie, but honoured only an Vnitie, and ſought no farther.

I will firſt begynne with the teſtimonyes of the olde Teſtament, that it may appeare that this doctrine was preached
Gene.1. frem the creation of the worlde. The begynnyng of the boke of generation teacheth vs, that there be three ſeuerall perſons, ſaying: In the beginning god created heauen and earth: Where euidently by the name of God the father, and by the beginning hys ſon, by whom he made all thyngs, are to be vnderſtãd.
Iohn.8. For who is the begynnyng, but Chriſt: who anſwereth the Iewes, aſking what
Pſal.35. he was: I am the beginnyng, which ſpake vnto you, and in whoſe behalfe Dauid ſpeaketh, in the beginning of
Heb.10. booke, it is written of me. After theſe
Gen.1. wordes of the father and the ſonne it followeth immediatly: The ſpirit of God was borne vpon the waters, the which

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is the third person in the glorious trinitie. Some take the spirite here, for the wynde blowyng vpon y waters. If they examine the text diligently, they shall finde the wynde was yet vnmade, and that y waters there doe not signifie, y which we call waters cõmonly, but the cõfused heape, of which God formed all thyngs. If God were not a trinitie, he woulde not haue sayd, let vs make man to our similitude, and after our likenes. For these wordes (let vs, our similitude, our lykenes) cannot be spoken of one persõ. Neyther they which are spoken of after the miserable captiuitie and faule of Adam. The Lord God sayd loe, Adam is become as one of vs, in knowledge of good and euil. But here thou wylt say, these phrases proue not many persons: for doth not the king say, we wyll that this or that be done, & yet he is but one? Kynges and Emperours vse to say so, because they haue counsellours commõly, whose prudent aduises they folowe: but of God, it is written: *Quis cognouit mentem Domini, aut quis illi fuit a consilijs?* Who hath knowen the mynde of the Lord? or who is his counsellour? And

In obiection answered.

therfore he doth not say so, for lyke consideration, but because ỹ as Pithagoras

Pithagoras. saith: He is *Ternarius numerus*, the third number, which conteyneth all other nũbers, both vnitie, euens, & oddes. Esaias

Esay. 6. teacheth vs ỹ same, where he saith that he saw the Seraphins flacker frõ aboue and crye eche one to other: Holy, Holy, Holy, is the Lord of hostes. By this word holy, thrise repeted, we are taught that there be thrée persons, and by the wordes folowing, the Lord of hostes not iterate, that there is but one Lord. I will proue the same, by the properties of the

Vnbegotten. thrée persons. The congregation confesseth the father to be vnbegotten, and no heretike can deny it, and the scripture telleth vs, that the sonne is begotten, to whom ỹ father saith: Thou art my son,

Begotten. Psalm. 2. this day I begat thee: not that ỹ father is elder then Christ: for as he was alwayes a father, so he was neuer without a son, but begat him wythout time:

Psalm. 109. also of my womb before the morning star begat I thee. God the father hath no wombe or corporall forme: but by his wombe, we must vnderstand his substaunce: as if he sayd, of my substaunce,

of

of my owne nature I begat thée. If god the father begat Christ of hys owne substaunce, which is immutable, how could of the same substaunce hys mutable flesh be made, as our late Anabaptists defēd: God begat God, and lyght begat lyght, as a man getteth a man, and a dog getteth a dog, for a man cannot get a dog. The holy Ghost is neyther called vnbegotten, we bring in two fathers. If we name hym begotten, we make two Christs. He is sayde to procéde equally from the father and from the sonne, as he is equally God, & equally almightye, to be honoured equally & euery where equally. Peraduēture some will require prowfe out of the scripture of ỹ proceding of the holy cōforter, because we say that nothing is to be beleued vpon payne of dampnatiō, which is not in ỹ scriptures. For many do allege this processiō of the holy spirite for vnwritten verities, therfore I say I will proue it by certaine testimonies, albeit I will not deny but that many things be true verities, which be not in the scriptures, as it is true that I wrote this boke, & not written, it is true that king Edw. the. vj. God saue his noble

Proceeding.

Scriptures prouing the proceding of the holy spirite.

ble grace, is kyng of Englād, & vnwrit
tē: But mark gode christen people, when
we disalow vnwritē verities, we except
such, and do speake onely of such things
as be needfull & necessary for the saving
of our soules. All such things we say, be
written in Gods booke. For Iohn sayth
these are written y ye might beleue, and
haue eternall life, if we obserue these
things we shall haue eternall life & what
can be desire more. All such necessarye
points be writtē: away therfore with vn
written verities.

Vnwritten verities.

But how proue ye y procession of y ho
ly spirit by scripture: y he proceedeth frō
y father, Christ teacheth his disciples say
ing whē the cōforter is com whō I wil
sēd vnto you frō the father, he shall
beare witnes of me. That he proceedeth
also of Christ, these. S. Paules wordes
Rom. 8. be a sufficient recorde. If there be any
mā that hath not the spirit of Christ,
the same is none of his. For he can not
be Christes spirit not proceding of him.
Luk. 5. Ye is y vertue, which went out of him,
and healed y people of Ierusalē, of Tyre
and of Sidō. Farther our Sauior christ
after his victorious and glorious resur
rection

rection, to teach vs that the holy ghost proceedeth from him equally, as he doth frō ỹ father, breathed on his disciples & said, receiue the holy ghost, & loe I sēd the promis of my father vpon you. If therfore the father be vnbegotten, ỹ son begotten not made, the holy comforter proceding, there be thre persons not cōfounded together. The father is a spirit and the sonne likewyse, and the father is holy, and ỹ sonne likewyse, but nether of both is the holy spirit, the holy ghost. Ye is an vnspeakeable cōmunion of the father and sonne also: therfore these two wordes be truly verified seuerally of thē both, but not together. If ỹ holy ghost be the father, he sendeth him self that is proceded from himselfe. If he be the sonne he is the sonne of the father, & of Christ also: for euery son is the son of twayne of the father and of the mother. But God forbid that we should imagine any such kynde of thing in the father & [illegible]hrist. If he be nether of both, he [illegible]ucrall person. No earthly man is able to discusse thys natiuity of Christ and profession of the holy ghost, after what maner both be done, for both be vnspeakeable [illegible] is written.

Iohn.20. Luke.24.

Esay.55. written: Who can declare his generation? Of the holy comforter it may be saye also, who can declare hys procéding: Wherefore wee must eschue curious talking of these misteries, and stedfastly beleue because of the scriptures. Christ
Iohn.14. sayth: the father is greater then I. If he be greater, eyther they be two seuerall persons, or els the father is greater then himself. Dauid witnesseth that the father
Psal.109. setteth Christ on his right hād. The Lord sayde vnto my Lord, sitte thou on my right hand, vntil I make thine enemies
Colloss.3. thy footstoole. And that he sitteth there, we learne of Saint Paul, who exhorteth vs to seke those things, which are aboue where Christ sitteth on the right hand of God. Then eyther they be two persons, or els the Father speaketh to himself and sitteth on his owne right hand. The
Iohn.11. father heareth, & Christ prayeth, he bles-
seth and Christ geueth thankes, he com-
Iohn.12. mandeth, and Christ obeyed, he teacheth
Iohn.17. & Christ learneth. For Christ recordeth
Iohn.14. this of himself, as my father taught me,
Iohn.7. so I speake. These properties learne vs that they be two persons vnconfounded, for so much as we can not apply or refer them

them to one person.

The visiõ which appeared to Abrahã in the oke groue of Mãbre, declareth vnto vs a manifest distinctiõ of ẏ godhead, & yet not a Trinitie of gods. For he saw thræ mẽ, & yet he called them Lord, not Lordes. If that vision be põdered dæpely, it is a glasse wherin we may behold ẏ face of the glorious trinitie. The maiestie and nature of God hym selfe, for as those thræ men were itȳ. seuerall persõs, & yet were named but one Lord, so ẏ father, the sonne, & the holy ghost, be thræ persõs & one God. Some will reply that Abrahã spake to one of the thræ, whẽ hæ sayd Lord, whõ he acknowledged to bæ the chief, takyng the other for his ministers & seruauntes. This is proued to be false of that which folowth: & the Lord went his way, as sone as he had left talkyng with Abraham, & Abrahã returned to his place, & there went two angels to Sodom at euen, and Lot sat at the gate of the city. Lot calleth these two men after they had brought hym without the city, commaũding him not to loke backward, Lord, not Lords. Wherefore he which departed was not chiefe, & theyr

Abrahams vision. A glasse. Gen. 18.

Lord.

Iohn.10. Lord. If he had bene chiefe, the scrip
ture would not name the twayne remay
nyng, Lord, which in callyng the twayne
Lord also, signifieth vnto vs, that there
was no superiority, no preheminence,
no prerogatiue among them, but equali
tie, as in the trinitie, which is figured by
these three men. Some wyll say, that Lot
speaketh not to both, but to one of them.
Why then doth the scripture say, Lot
sayd vnto them, oh nay my Lord, behold
for as much as thy seruaunt hath found
grace in thy sight: &c. These two mē sig
nifie Christ and the holy Ghost, not the
father, for so much as they say that the
Lord sent them to destroy that place. For
Christ and the holy comforter are sent,
but the father is neuer sent but sendeth:
Notwithstandyng he which departed be
fore they came to Sodome, sēding them
twayne thyther, representeth the father
of heauen, of whom Christ and the holy
ghost both be sent. Now let vs se good
christen people how this vision doth por
trey or paint the Trinitie. As three men
appeared, so there be three persons: As
these three persons are named one Lord,
so the Trinitie is one Lord, one God:

As

As the father is vnsent, so one of these is not sent, and as the father sendeth Christ and ỹ holy ghost into this world, so here twayne be sent of one vnto Sodome & Gomor: as the twayne which were sent are called one Lord, so Christ and the holy Ghost are but one God. Protogenes neuer painted Ialisus at Rodes so excellently, nor Appelles, Venus, nor Policletus, the image of Doriphorus, as this vision doth lyuely declare the properties of ỹ glorious Trinitie, of which thorow which, and for which, all thinges are. But let vs search how the scripture vseth to speake of the Trinitie. Iohn sayth: There are three which beare recorde on earth, the spirite, water and bloud, and these three are one. The trinitie is signified by these three. The spirite is the father, for Christ calleth hym so, speakyng of the true worshyppyng: God is a spirite. And by the name of bloud, we may vnderstand Christ, who for our sake is become flesh, and bloud. By the name of water the holy ghost is ment, whome our Sauiour Christ calleth water, saying: If any man thirst, let him come vnto me and drink. He that bele-

Rom. 11.

1. Iohn. 5.

Spirite.

Bloud.

water.

Iohn.4. beleueth on me: saith the scripture) out of his belly shall flow streames of wa-
Iohn.7. ter of life. This spake he (sayth Iohn the
Ionn.11. Euangelist) of the spirit, which they that
1.Cor.10. beleued on him, should receiue. Where-
Christ fore as a spirit is not bloud, ne water, ne
Doze. more is the father, the sonne, or the holy
Rock. ghost, but a distinct person. Christ is na-
Vine. med also a doze, a rocke, a vine, bread, a
Bread. bridegrome, a king, a phisicion, and his
Bride- father a husbandman. If the father be
grome. Christ, hee is the doze, the rock, the vine,
King. yea rather as a husbandman and a vine
Phisicion. be diuerse thinges, so Christ is not the fa-
Iohn.6. ther. The holy comforter is called fire
Luke.11. which al be diuers things from those of-
Iohn 3. ten times, and the finger of God and the
Spirite. oyle of gladnes, and anoynting, that figu-
Fire. ratly be spoken of ỹ father. But me think
Finger. I heare some suttell searching and crafty
Math.3. witted man reply, that as Christ and the
Exod.8 vine, the doze, the rock, be diuers names
Luke.11. of one thing, and ỹ holy ghost, and oyle,
Heb.1. and fier, and annoynting, that so the fa-
ther, the sonne, & the holy ghost, be three
1.Iohn.2. names and one thing, and that the father
is called by these names, as he is called a-
doze by ỹ name of a husband. This were

An obiecti-
on answe-
red.

some

somwhat, if we had euident Scripture, that the Father is Christ, or ỹ holy ghost, as we haue ỹ he is a husbandman: And so we haue say they. For Christ sayth: I and my father are one, and whosoeuer seeth me, seeth my father. These textes plucke vp thys opynion by the rootes: For in that he sayth (we are) he teacheth vs, that he and his father be not one person. For as muche as (are) can not bee spoken of one person. And in that hee sayth (one) he declareth that he is of the selfe same substaunce. O the deepenesse & ercæding power of Gods worde, which with two sillables (are & one) confoundeth two heretikes, the Arrian, and Patripassion. The other text declaring the father to bee seene in Christ, doth not proue thē one person, but rather twain, teachyng vs that which S. Paule writeth to hys countreymen: that he is, the brightnesse of the fathers glory, and expresse Image of hys substaunce. When men loke in a glasse, & behold their owne faces, they vse to say, that they see themselues, and they and that which they see, be not all one. When they see ỹ picture of Christ in a painted cloth, they say they

John. 10.
John. 14.
We are.
One.
How ỹ father is seene in Christ.
A glasse, Heb. 1.

ſée Chriſt. If we ſée Chriſt in his picture, if we ſée our ſelues in a glas, much more the father is ſéene in Chriſt who is no counterfet, but the brightnes of the euer laſtyng lyght, the vndefiled mirrour of Gods maieſtie, the lyuely Image of the
Sapi. 7. fathers ſubſtaũce. And for aſmuch as he is the Image of the father, he is not one perſon wyth hym, no more then the Image of your perſon is your ſelfe, or the Image of my father Wylliam Hutchinſon is my father, or the Image of our noble kyng Edward the vi. is the kyng. God graunt that vertue and knowledge may méete in hys royall hart, to the confuſion of euill doers, & heretikes. They be ỹ. perſons, not ỹ gods. For ỹ kynges Image is called the kyng, and yet they be not two kyngs. S. Iohn ſpeaketh after the ſame maner of all thrée togither:
1. Iohn. 5. there are three which beare record in heauen, the father, the worde, and the holy Ghoſt, and theſe three are one. Doth he not teach vs playnely that God is a trinitie? Thus to conclude this chapter, if the father be both the ſonne and ỹ holy ghoſt, he toke our nature vpõ him, he was tempted of the deuill, hee ſuffred

hunger

hunger and thirst, he was buffeted and scourged of the Iewes, and put to death cruelly, and he also came downe in the lykenes of a doue, and in the similitude of fiery tongues, he begat hymselfe, hée sent hymselfe, he graunted himself a seat of the ryght hãd of himselfe, hee is an Image, he is greater then hymselfe, he is God to hymselfe. If he can not be these thynges, we may easely perceiue, that he and his sonne, and ỹ spirit be distinct & vnconfounded persons, and that thys worde person in ỹ glorious trinitie, doth not signifie a difference of vocation.

The xxii. Chapter.

A person is no outward thing, and what a person is in the Godhead, & why the church hath vsed this word, concerning God.

THis worde also is vsed for all such things, as do cause fauour, partialitie, regard, and frendship, or anger, hatred, displeasure, enmitie, both in the olde and new Testament, as for riches, authoritie, office, countrey, beautie and pouertie, bondage, scarcitie, deformitie. After this signification and acception,

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kyng Iosaphat a worthy prince, an earnest promoter of godlines and learning,
2.Para.19. witnesseth that with God there is no vnrighteousnes, no regardyng of persons.
Gala.3. S. Paule also telleth the Gallatians, that he loketh on no mans person, and
Rom.3. that without partialitie he regardeth both Iewe and Gentile, bond and free,
Iacob.2. man and woman. And Iames biddeth vs to auoyde such cõsideration & regard. But in the glorious trinitie a person is neyther any outward thyng, neither any condition or difference of vocation, but as we may gather of the scriptures, and as men learned in them teach, a person

Person. in the Trinitie is an vnconfounded substaunce, or as other define wyth many wordes: A person is a singular substaũce indeuisible, not confounded, declaryng vnto vs a distinction of the godhead, and

Why this word is vsed in the godhead. not a trinitie of Gods. I suppose it necessary for the vnderstandyng of thys definition to declare for what consideratiõ and skill the faithfull congregation hath euermore vsed this worde. For as much the scripture teacheth vs and our beliefe telleth vs, that god is three, they thought it necessary to declare what three God is,

is, who is not thꝛee fathers: foꝛ neyther Chꝛist is the father, noꝛ the holy comfoꝛter, noꝛ thꝛee sonnes, foꝛ the father is not the sonne, noꝛ ỳ holy ghost, noꝛ thꝛee holy cõfoꝛters. Thẽ what thꝛee is God? Heare an example, when we say Sidrak is not Mysak, noꝛ Mysak Abednago, we graunt they be thꝛee, but if we wyll know what thꝛee they be, we must finde out a moꝛe generall woꝛde, that is thꝛee men. Lykewyse Mary, our Sauiour Chꝛists mother, and Mary Magdalene, & Mary of Iames bethꝛee, and if we be farther demaunded what thꝛee they bee, we aunswere with the generall woꝛde, that they be thꝛee women. Euen so the congregation answereth this question, what thꝛee is God? with this generall woꝛd persõ, to declare that there is a destinction betweene Chꝛist & his father, & the holy spirit. Foꝛ a person is a general woꝛd belonging also vnto men, foꝛ as much as one man is a substaũce vnconfounded with another: as Abꝛaham is not Isaac, & he is not Iacob, ne Iacob is Abꝛahã. But here we must note, that as Abꝛahã, Isaac, & Iacob are one substaũce touchyng mãs nature, ỳ so God albeit

he be iij. persõs, yet he is not. iij. substaũces, but only one substaũce. If there be iij. substaũces, ther be thre Gods. Som clatter & prate ỹ no such wordes as substaũce & person, be found in gods boke: therfore ỹ they be not to be vsed concerning God. What if I shew & find thẽ in gods boke, in ỹ Bible boke, wilt ỹ then vse thẽ? I wyl shew this first, after I wyl proue that the meanyng of these wordes may be gathered of infinite textes of scripture. Thirdly & finally concernyng this treatyse, of a person I wil paynt the Trinity by a corporall similitude, whose nature it selfe is ineffable & vncomprehensible. We fynd the word substaũce spoke of God in Pauls letter to the Hebrues: where he recordeth that our Sauyour Christ is a liuely image, the fathers substaũce. Also in his letters to the Corynthyans he wytnesseth that to God only that belongeth, which the Grecians call οὐ, the Latinistes *est* saying: *Non est in illo est & non sed est in illo est*, We may fynd in the same Apostle the word person in the forsayd receptiõ & signyfication: for in hys letter to ỹ Colossiãs, he wyteth of Christ: Ἐν αὐτῷ κατοίκει πᾶν τὸ πλή-

The word substance.

Heb. 1.

2, Cor. 1.

The word person.

Collo. 2.

πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, in him in Christ dwelleth all the fulneſſe of the godhed corporally, or bodely, that is Chriſt is a diuine perſon. For corporally in this place is asmuch to say, as that we call in ỹ glorious Trinity, perſonally, as ỹ Greke word σωματικῶς doth manifeſtly proue. We fynd also ỹ word σωμα, ſpoken of the godhead in the booke of the ſecond law, otherwiſe named Deuteronomie. Moyſes exhorting ỹ people vnto obedience & fulfyllyng the law, sayth: The Lord spake vnto you out of fier, and you hard his voyce, but you saw no Image. Where the latin texte of these words, ye saw no Image, is *Corpus non vidiſtis.* Corporally. Perſonally. Deu. 4.

For ỹ Grecians, in whoſe language S. Paule did wryte this letter, at ỹ tyme vſed this worde σωμα, for that which we call now we a perſon, and as we say there be thre persons, so they acknowleged τρία σωματα, thre bodyes. Therefore as σωμα ſignifieth a perſon, ſo σωματικῶς muſt nedes ſignify perſonally. But because many heretikes racked this worde to proue the thre persons to be of corporall forme and shape, the ſucceſſors of the Apoſtles, were conſtrayned to vſe an o- 3. Bodies.

ther woꝛd foꝛ the ſame meaning, and ſo they vſed foꝛ it ὑπόστασις, which woꝛde contynued in vſe many yeares. But nowe alſo thys woꝛd is not vſed, foꝛ aſmuch as ſome heretikes would pꝛoue by it, that God is thꝛée ſubſtaunces. Foꝛ which conſiderations the Grecians of moꝛe latter tume vſe foꝛ it, the woꝛd perſon, ſaying, there be τρία πρόσωπα in the ſame meaning and vnderſtanding, in which they of moꝛe auncient tyme confeſſed: τρία σώματα oꝛ τρεις ὑπώστασεις: Thys is the doctrine of the Apoſtles, the confeſſion of Martyꝛs, the catholike church, and generall fayth of the congregation.

The xxiii. Chapter.

That Chꝛiſt is a ſubſtance.

NOw I wil pꝛoue, that the ſcripture graunteth vnto Chꝛiſt, and to the holy ghoſt, the meaning of theſe woꝛdes ſubſtance, and perſon. that is, that Chꝛiſt is an vnconfounded ſubſtance, and the holy ghoſt likewyſe: and firſt I wil pꝛoue that Chꝛiſt is a ſubſtance, and afterward that they be vnconfounded, and ſo it ſhall be ſufficiently declared that God is thꝛée. Foꝛ a perſon is an vnconfounded ſubſtaunce: the woꝛde oꝛ thought of man is no

no substance, but a transitory thing. But John recordeth that Christ is the worde of the father: how then can he be a substaunce? The archheretike Samosaten made this argument, who also denyeth the three persons, saying, that the father is Christ, & the holy ghost both. To hym I make this answer: S. John in the same place telleth vs, that Christ who is the word, is God, & that God is a substance. I haue proued before in my treatise, what God is: wherfore we must nedes graunt that Christ is a substance, or els deny him to be God. Tell me Samosaten what thou beleuest of the Father? Is the Father a substaunce or not? Both Photine, and Serueto, thy adherentes graunt thys. Thou sayst also that Christ is the father. Dost thou not confesse hym to be a substance, in that thou sayst hee is the father? Agayne, in denying hym to be a substance, doest thou not deny him to be the father, for the father is a substaunce? Thy owne sayinges proue Christ to be a substance, and not to be ỹ father. If he be the father as thou graunt-test, then is he a substance. I graunt thée so much, but I deny that, of which thy as-

John. 1.

Samosaten.

sertion

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John. 1.

Samosaten.

sertion proueth him a substance. For no man is his worde, no man is his owne thought: but Christ is the worde and thought of the father, wherfore he is not the father, no more then the wordes of Joseph to his brethren are Joseph hymselfe. S. John witnesseth, that the word which is Christ, is not a trāsitory word, a sounding worde commyng from the lyghtes, but by a metaphor. But an euerlasting word, by which all thynges were created, thinges that are in heauen, and thinges that are in earth, thinges visible and inuisible, whether they be maiestye or lordship, eyther rule or power, saying: all were made by it, and nothyng without it. He sayth also that this worde is God. It vpholdeth all thinges, disposeth all thynges, gouerneth all: wherefore it is a substaunce, for these thynges cannot be applyed to any thing which is no substaunce: and if so be it be substaunce, the Christ is a substaunce, for Christ is the worde. Christ is figured in the scripture by diuers thynges. Abraham and Isaac were figures of hym, and the wether which was slayne for Isaac, the stone which Jacob annointed, the ladder, Joseph

Gene. 42.

Iohn. 1.

Coll. 1.

Figure of Christ.

Gene. 22.

seph sold into Egipt, Moyses rod, Iosue, Sampson, the brasen serpent, a cluster of grapes, be figures of hym, which all bee substances, & is he himself no substance? We read not in holy writ ỹ substances, and no substances be lykened and compared togither. The Scripture beareth recorde of hym, that he is no dead image of the father, for he is lyfe and resurrection: nether a dum image, for as he is the fathers word: Nor sensible for he is wisdome: nor counterfeit, for he is trueth, but a lyuely and expresse image, & therfore substance. forsomuch as all lyuyng thynges be substances. He answereth ỹ Iewes reuilyng hym, that he sayd Abraham had seene hys dayes: Verely, verely I say vnto you, ere Abrahã was borne I am, by which wordes we learne not onely that he is a substance, but also that he is both God and man. God, because nothing is saue onely God, and man, for asmuch as in mans flesh he spake. Moyses sayth of hym, he that is, sent me vnto you: for the sonne sent hym. The sonne did shewe hymselfe in the lykenes of fier, the sonne went before the Israelites, by day in a pyller of fier. Hs cary-

Gen.28.
Gen.37.
Exod.7.
Num.21.
Num.13.
Iohn.12.
Iohn.1.
Iohn.14.
Iohn.8.
Exod.3.

ed

ed them to the land of promise, he appeared vnto them in many likenesses and similitudes: his workmanship gouerned the worlde from the beginning, as hys answere teacheth vs vnto the Iewes accusing hym for healyng a certayne man on the sabboth day: my father worketh
Iohn. 5. hitherto, and I worke. As if he should say: Why blame you me for working on the Sabboth day, who neuer ceased to worke? If ye blame me, blame also my father, who worketh hitherto. If ye can not iustly accuse hym, ye can not iustly blame me, for I and my father are one.
Iohn. 10. Whatsoeuer he doth, that doth the son also, he ruleth all things from the beginnyng, and so doe I. He worketh hitherto & I worke hitherto. Our sauiour Christ teacheth vs here, that he is licensed to worke on the Sabboth day by the example of his father, who worketh continually, and that the commaundementes of the sabbaticall rest, belong nothyng vnto him, working inseperably with his father: And also that he gouerneth all thynges wyth the father, and is not idle, condemning and controulling the damnable opinion of the Arrians and Paulians.

lias. It is nedeles to speake any farther of this thyng.

The xxiiij. Chapter.

¶ That the holy spirite is a substance not a godly inspiration, hee is euery where, gouernour of the worlde, to bee prayed vnto a forgeuer of sinne.

BVt touchyng the holy comforter many doubt whether he be a substaunce or not. The Seduces & Libertines say, that all the spirites and angels are no substuances, but inspirations, affections, and qualities: That good angels, are good affections, godly motions, which God worketh in vs, and that deuils and euill angels are beastly affections, euil thoughts comming of the flesh. Therfore I thinke it agreable vnto my matter, to proue the holy spirite to bee a substaunce, for vnlesse hee bee so, hee can not be the third person in the glorious Trinitie. The booke of Wisedome witnesseth, that the spirite of the Lord filleth the rounde compasse of the world. We can go no whither from this spirit, we can not auoide his presence, we can not flye from him, but by flying vnto hym, we can not escape

Against the libertines.

Sapi. 10.

The spirite is euery where.

escape hys righteousnes, but by appeal-
ling to hys mercy: for there as he is not
Psal. 138. by his fauor and grace, he is by his wrath
and displeasure: where he is not a bene-
factor, he is a punisher: where he is not
a dweller, he is an auenger. Who can de-
ny hym to be a substaunce, who filleth
the worlde, and not the worlde only but
Christ also the only sauiour of the world,
Luke. 4. of whom it was writtē: Iesus full of the
holy ghost returned from Iordan. If
he fill ỹ world, he is God, for this belon-
geth only to God, as I haue proued be-
fore. If he be God, then is he a substaunce
not an inspiratiō comming from God, as
our english Saduces and outlandish Li-
Esay. 63. bertines do teach. The Prophet Esay
recordeth that he gouerned the congre-
gatiō of the Israelites: that he was their
Gouerner of ỹ world. deliuerer out of Egipt, their guide in the
wildernes, the worker of wonders, say-
ing: wher is he, who brought thē from
the water of the sea as a shepherd doth
his flocke? where is he which led Moy-
ses by the right hand, his glorious
arm? Where is he that led them in the
deepe as an horse is led in the playne,
& he answereth: The spirit of the Lord
led them as a tame beast goeth in the
field

field. He gouerneth also the present congregation, for Christ promiseth, that hée would pray the father to send vs an other comforter to abyde with vs for euer. And Paul testifieth that the spirit geueth to one vtteraunce of wisdome, to an other fayth: to an other giftes of healing: to an other power to do miracles: to an other prophecy: to an other iudgement of spirites: to an other diuerse tounges: to an other interpretation: which be necessary offices in the congregation, so that the holy spirit may say also: The father worketh hitherto & so do I, for he worketh inseperably with the father and the sonne. Wherof it must nedes follow, that he is a substaunce, and that he is God, for the gouernaunce of the worlde belongeth to the maiesty of the Godhead, as I haue proued before. If he were nothing but a Godly motion, a good affection, and inspiration, hée woulde not, ne coulde not haue shewed himself in the lykenes of a doue, and in the similytude of fyre tounges. He is the finger of God, he is fyre, oyle, anoynting, water, an aduocate, a cole: for all these the scripture geueth him.

John. 14.

1. Cor. 12.

Math. 3.

Act. 2.

Where-

Exod. 8. Luke. 11. Heb. 1. 1. Iohn. 2.

Wherfore he is a substance, forasmuch as all these be substances, not inspirations. For the scripture doth not lyken substances, to thinges that be no substances, He is also to be prayed vnto, to be called vpon: for what is baptisme, but an inuocation of the father, the sonne, & the holy spirit: and therfore a substance.

To be prayed vnto. Iohn. 8.

Esay. 6.

No man prayeth vnto an inspiration: no man crieth to an affection. Our praying vnto hym proueth hym to heare vs, to be almighty God, to be euery where, to know the thoughtes of all men, but nothing heareth, nothing searcheth thoughtes, but a substance: then he can not be a thought, a motion comming from God: yea, rather these properties proue hym to be the third person in the glorious deite. That cõforter (sayth Christ)

Iohn. 14.

the holy ghost, whom my father wyll send in my name, he shall teach you all. If he be a teacher, he must nedes be a substance. If he be an inspiration, he is the doctrine, which is taught, not ỳ teacher thereof. He gaue Symon an answer ỳ he should not se death, before he had seene ỳ Lord, Christ. He through ỳ

Luke. 9.

Act. 1.

mouth of Dauid spake before of Iudas.

He

He at Antioch cõmaundeth to seperate Barnabas & Paul to the worke, wherũ to he had called them. He forbiddeth thẽ to preach Gods word in Asia. S. Luke of ỹ acts telleth that he monished Philip to ioyne himself to the chariot of the gelded man. Do not these textes, proue him to gouerne the congregation? Doe they not witnes him to be mindfull of both, good and euill? Doe they not deny him to be an inspiratiõ commyng from God Do they not fortifie him to be a substãce to be ỹ third persõ, to be God? S. Peter whẽ he saith: holy mẽ of God spake by the inspiration of the holy ghost? putteth a plain differẽce betwene him & an inspiration: for he is not the inspiratiõ, but the worker therof, the sender of it. Wherfore as the workman is not hys worke, as Protogenes is not Ialysus: Appelles is not Venus, the carpenter is not the house, no more is the holy spirit an inspiration. He also forgeueth synne, maketh vs the sonnes of God: for we ar christened in his name, & that we should beleeue that the holy spirite worketh in baptisme, it pleased the almighty Trinitie ỹ he should notably appeare at Chri-

Act. 13.

Act. 16.

Act. 8.

2. Pet. 1.

The spirite forgeeueth sinne.

Math. 3.

ctes baptising. For this consideration the holy comforter at that tyme shewed him selfe in the lykenes of a dowe. Doth any angell forgeue sinne, or Archangell? No truely, thys belongeth to the father onely, the sonne onely, the holy ghost onely. But me thynketh one replyeth. Seraphin speaketh vnto the Prophet Esay:

Esay. 6.

Behold, this hath touched thy mouth and thyne vnrighteousnes is taken away, and thy sin is forgeuen. He sayth not, I haue taken it away, but this, speakyng of a hote cole taken from the altar wyth the tonges, not chercoale, not seacoale, but the coale of ỹ holy ghost, which may be well called a coale, for he is fier.

Iob. 26.

The patient man Iob telleth vs, that almyghty God garnished ỹ heauens with hys spirit, and wyth hys hand wounded the rebellious serpent, wyth whom Dauid agréeth, saying:

Psal. 32.

By the word of the Lord were the heauens made, and all the hostes of them, by the spirite of hys mouth. Wherfore in the worke of

Gene. 1.

creatiō, Moyses maketh relation of him, tellyng vs that the spirite of God was borne vpon the waters. Basill who for hys great learning was surnamed Magnus,

nus, expoundeth thys place of the holy ghost, and sayth, that his predecessours take it so: for the word spirit can not signifie wynde there, which was then not made. Was borne vpon the waters is no blowing, but as much to say as he sat on the waters, for as the hen sitting on her egs, hatcheth her yong ones: so the holy ghost hatched all creatures, which there are called waters: as it is written, when thou lettest thy spirite goe forth they are made, so thou renuest the face of the earth. Is the garnisher of ỹ heauens, maker of the worlde, forgeuer of sinnes, myndfull of the congregation, no substance but a phãtasie, an imagination: And here I suppose it be agreeable vnto my matter, to speake somewhat of all good angels in generall, and euill spirites: for if I can proue thẽ to be no motions, but substances, much more the holy comforter is a substaunce. But if it be beside our purpose, yet it shall be a profitable and necessary digression: for there be many late Libertines and late Englishe Saduces, which woulde teach out of scripture, that there is nether place of rest, ne paine after this life: that hell is

nothing els, but a tormentyng and desperate conscience: and that a ioyfull, quiet and mery conscience is heauen, & that deuils are euill thoughtes, and good angels good thoughtes. First if thys doctryne be true, we beleue in vayne the resurrection of our bodyes, which is groũded of scripture, and nothing els: so that if you beleue scripture, thys is a false pretensed, & damnable doctryne. If our bodyes shall not ryse, then is Christ not ryscn, sayth Paul, & al preaching is banitie: but our bodyes be dead through the sinne of Adam, & shall be rayscd through the righteousnes of Christ Jesus. By a man came death of soule & body, and by a man cometh resurrection of soule & body Were not many christen men baptysed ouer dead mens graues in the primatiue church, in token that the dead should rise agayne? S. Paul in hys xv. Chapter to the Corinthians, the first letter, doth nothing els but confute thys damnable opinyon of the Saduces denying the resurrection, which now the Libertines begin to renew. But our Saduces graunt the resurrection, they say we must ryse from sinne, if he will come to heauen, which

Resurrection.

.Cor.15.

is

is a mery and ioyfull conscience. There be two sortes of resurrections expressed in Gods word, of which it is written: Lykewyse as Christ was raysed vp from death by the glory of the father: Euen so we also should walke in a new life. Thys new lyfe is a resurrectiõ from sin: Christes rayſing is the other resurrection that is of the body, which began in Christ, the first fruites of the dead. For Paul sayth: He that raised vp Christ from death, shal quicken our mortall bodyes: and in an other place: it shall ryse a spirituall body. Our Saduces, because they eyther will not, or can not perceaue the difference betwene these two sortes of resurrectiõ, which both are in scripture, graunt in wordes, and deny in dede both heauen and hell, both good angels & ill. defending all resurrection to be from sinne to vertue, from vice to godlynes, from vnclennes to sanctification. Resurrection from sin is but a figure of the other resurrection. For Paul sayth: Christ being once rayſed from death (not from sinne, who neuer sinned dyeth no more. Lykewyle imagen yee also, that ye are dead concerning sinne, but are aliue to God. Then it

Two sortes of resurrectiõs: frõ sinne, from death. Rom. 6. Rom. 8. 1. Cor. 15. Rom. 6.

disanulleth not resurrection of bodyes, but fortifieth the same, forasmuche as if there be a shadow, there must nedes be a body. Now let vs search what the scripture teacheth vs of good aungels & beleue them. For all scripture geuē by inspiration of God is profitable to teach, to controle, to amende: and it is trueth. No mā can deny angels to be creatures, and almighty Gods workmanship, as Paule witnesseth: He maketh hys angels spirites, and his ministers flames of fier. How then are they inspirations? Luke reporteth that at Christes byrth a multitude of heauenly soudiours (which were angels) song glory to God on high, and peace in earth, and reioysing to men. Therfore they be no inspirations. Did an inspiration appeare to Zacharie burning incense in the temple? Did an inspiration shew hym ỳ Elizabeth hys wyfe should beare hym a sonne? Did an inspiration make hym speachles? No truely, for ỳ angel telleth what he is, saying: I am Gabriel that standeth in the sight of God, and am sent to speake vnto thee. In ỳ he sayth I stand, and I am sent, he declareth that he

Angels.

2. Tim. 3.

John. 17.

Heb. 1.

Luke. 2.

Luke. 1.

he is a substance: And if Gabriel be a substance, the rest be also substances. They reioyce ouer euery sinner ỹ repenteth, they behold the face of the father in heauen, they assist and beare vs vp in theyr handes, they cary Lazarus into Abrahãs bosome, they minister vnto Christ after his temptation, they deliuered ỹ law vnto the Israelites, they shall come to ỹ generall iudgement wyth Christ, and after the resurrectiõ, they shalbe made like vnto them. If they be inspirations, fell mæ how, speaking, singing, shãing, sensing, ioye, saing, punishing handes, helpe, and infinite other things, which the scripture geueth to Angels, can be in an inspiration, and without a substance.

Luke.15. Math.18. Psalm.91. Luke.16. Math.4. Act.7. Math.25. Math.22.

We thinke this assertion hath affinitie wyth the doting opinion of transubstantiation. For our Romanistes, although they more stubburnely, then truely, and more obstinately, then sauoury defend, that no bread remaineth after the consecration, yet they cannot deny, but that many accidents remayne, as the colour of bread, the tast of bread, bredth, length, and other, the which cannot be in ỹ comfortable and swæte flesh of Christ, wher-

fore eyther the substance of bread remaineth, or els we must say wyth ỹ papists, that these things be without a substance the which is as if we should say, there is sickenes, and there is helth, there is cold and heat, moisture & drith, but ther is no such thing as a body, An angel of ỹ Lord
Gen.24. comforteth Agar ỹ Egiptian, beside the well of Sær, and commaũdeth her to returne to her mistres. Abrahã promiseth his seruaunt, that an Angell shall ayde
Gen.24. farther him in his iornney. Jacob when
Gen.48. he blesseth Ephraim & Manasses, prayeth ỹ the Angel of ỹ Lord, which had ben his succour at all times, might blesse and multiply them. We read that an Angell gouerneth ỹ hostes of the Israelites: an Angel of the Lord killeth thousãdes of ỹ
4.Kin.19. Assyrianes: Angels certifie women of
Luk.24. Christes resurrectiõ, and the disciples of
Act.1. his glorious returne. Wherfore they be
Heb.1. no inspiratiõs, no motiõs cũming from God, but spirituall substãces, and ministring spirites, sent to minister for their sakes, which shalbe heyres of saluation. Now as I haue spoken of good Angels, so I thinke it no lesse nedefull somwhat to speake of euil Angels. For ther be ma-

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ny late borne Saduces, which haue perſwaded their owne waueryng myndes, and alure the conſciences of others to ẏ foreſayd opinion, ẏ the deuill is nothing but *Nolitum*, or a filthy affection of ẏ flesh and ſwaruyng from honeſtye, vertue & godlines. I thinke ſuch haue either allready ſaid in their hartes: there is no God, or that they may as eaſyly be brought therunto, as *Cherea* was vnto *Pamphila*. *Cherea* durſt not ieopard in his owne apparell, but fained himſelfe to be an other. Euẽ ſo our late Saduces & Libertines, wil not reaſon theſe things ſtiflye for diſturbing ẏ cõmon welth, or rather for loſing their lyues. But it is to be feared, ẏ vnder the coloure of Chriſtiãs they ſay they reaſon in the way of diſputation, when they ſpeake from ẏ bottom of their harts. If any man winch at my wryting, he declareth, ẏ he is a Saducie. If there be a God, as we moſt ſtedfaſtly muſt beleue, verely there is a deuil, alſo & if ther be a deuill, ther is no ſurer argument, no ſtronger proſe, no playner euidence, that ther is a God. Be not all euil angels ſpirits? Thẽ are they not ſẽſuall motiõs, but ſpirituall ſubſtances. But I

Will leaue arguments, & cal truth to witnes, let vs aske the Scripture what the deuil is, let vs enquyre of Peter & Paul, let the Prophets and the Euangelistes
1.Pet.5. testify. S. Peter sayth, that our aduersary the deuill walketh about like a roaring lyon, seeking whom he may deuour. He compareth hym to a Lyon, he walketh, he seeketh. And the chosen
Ephe.6. vessell Paul, warneth vs to put on the armour of God, that we may stand stedfast agaynst the crafty assaultes of the deuill, forasmuch as we wrestle not agaynst flesh & bloud, but agaynst rule, agaynst power, against the worldly ruler of the darkenes of this world, agaynst spirituall wickednes for heauenly thinges. He maketh a difference betweene the deuill & hys assautes, which be beastly affections, saying: agaynst the crafty assaultes of the deuill: and he calleth thē rulers, powers: wherefore they
Iohn 1. be no fleshly motions. But you will say he calleth them spirituall wickednes, a wickednes is no substaunce. So *Terence* calleth *Dauus, Scelus:* Tully calleth Cateline *Pestis*, so the scripture calleth God
Iob.1. loue, truth, and light, and ill men darknes.

nes. We read in the ſtory of Job, that when the ſeruaũts of God came & ſtode before ỳ Lord, Sathan came alſo among them, and God talketh wyth him, and he anſwereth that he had walked through the land, & craueth of God to ſuffer hym to ſcourge Job, without whoſe leaue he could do nothing. After he rayſeth the Sabæs againſt Job, he killeth hys ſeruaũts, he ſlayeth hys children, he ſmiteth hym with marueylous ſore byles, from the ſole of hys foote vnto hys crowne, ſo that he ſcraped away the filth of them wyth a poſſherd. Dyd an affection worcke theſe thinges, or a ſpirituall rule & ſubſtaunce? To deceyue wicked kyng Achab, he promiſeth that he will be a lying ſpirite, in the mouth of 4. C. prophetes, he beareth kyng Saul, Chriſt ſæth hym as lightning, falling down from heauen, he blyndeth all thoſe that beleue not the goſpell, he worketh al iniquity: he ſeduced Adam and Eue: he is the enemy which ſoweth tares to deſtroy the ſæde of euerlaſtyng life, ỳ is, of Gods word: hẽ is the ſtrong harneſſed man, & ſpiritual Pharao ouercomed of our ſauiour Chriſt: he is the gouernour that raleth in the ayre, and king

3. Kin. 22.
Kyn. 16.
Luke. 10.
Math. 13.
Luke. 11.
Ephe. 1.

of

of thys worlde: he setteth Christ on the pinnacle of the temple, and on a high mountain, sheweth him the glory of the worlde:
Matth. 4. hée suffreth S. Paul, least hée should be
2. Cor. 12. exalted out of measure, through the abun-
Iud. 1. dance of reuelations, he striueth wt Michael the Archangel, and disputeth about
Apoc. 1. the body of Moises, he shall cast the faithfull congregatiõ into prison for x. dayes he is the dragon cast out of heauẽ by the bloud of the lambe, & pursuyng the woman. Then he is no fleshly motiõ. vnles our sauiour Christ hath such beastly motiõs, vnlesse also heauẽ were full of such which was full of traiterous angels. In the countrey of the Gergesites two deuils seyng Christ, cried out, what haue
Math. 8. we to doe with thee. O Iesu sonne of God, art thou come hether to torment vs before the time? And they beseeche him of leaue to go into ỹ herd of swyne. Do affectiõs cry talke, kill, smite, fall frõ heauen, tẽpt Christ, pursue the Church: Christ telleth vs they shalbe punished in
Math. 25. the fire with the wicked, saying: depart frõ me ye cursed into euerlastyng fire which is prepared for the deuil & his angels. S. Peter sayth that God spared

not

not hys angels that sinned, but cast thē
downe into hel and deliuered them into
chaynes of darcknes, to bee kept vnto pet.2.
damnatiō. Paule commaunded the Co-
rinthians to deliuer hym which held his 1.Cor.1.
fathers wife to Sathā, for the destructiō
of ẏ flesh. He meaneth not ẏ they should
geue hym ouer to the lustes of ẏ flesh, &
suffer hym to abyde in vayne pleasures.
Wherfore deuils are no fleshly lustes,
carnall motions, sensuall affections. De-
uils beleue & trēble sayth James. They Iacob.2.
confesse Christ to be the son of God, as Math.8.
in ẏ Euāgelistes we may read more thē
once or twise. But I thinke our Sadu-
ces wilbe edified more by a coniurer thā
by the wordes of godlynes, wherfore I
send them to coniurers, sorcerers, encha-
ters, charmers witches, which will learn
and persuade them that there be deuils,
and that they bee not lustes of the flesh,
but spirituall substances, & spirites crea- Eccle.38.
ted for vengeance, which now in the end
of the world shall poure out theire strēth
to plucke the lambe of God out of the
myndes of all men. If therefore all An-
gels both good and euill bee substances,
and not Godly or beastly lustes, much
more

more God the holy Ghost maker of
spirites, knower of thoughtes, gouer
nor of ỹ churche, forgeuer of sinnes, ha
cher of ỹ creatures, filler of all places
a spirituall substance and no inspiratio

The xxv. Chapter.

CChrist is vnconfounded, why he became ma
why he was borne of a women, he tooke bo
the soule and body of man, why he chose a v
gine to be borne of, and why a virgine ha
sted and maryed, why he was a babe at hi
gynnyng, not an able man, as Adā was a
first creation, why he came so long after Ad
fall, why he was baptised, tēpted, crucifi

NOw albeit both Christ bea
stance and the holy ghost al
yet it doth not folow, that th
bee two persons in the gl
ous Trinitie, for they may be both on
as the Sabellians doe teach. Wherei
now I will proue that they be vncon
ded, that which being proued, no ma
dout hereafter, but they be two person
for a person is an vnconfounded su
stance. We may learne out of Ge
boke, that neither the father, nor ỹ ho
comforter toke mans nature vpō th
but Christ onely. For as through a
rall man we were banyshed out of p
Dei

Why Christ became mā.

dise, made the children of euerlastyng damnation, so it pleased the almighty trinitie neither by an Angell or Archangel, but by a naturall man to restore vs agayne, and make vs heiers to saluation, as Paul witnesseth: by a man came death, and by a man commeth resurrection of the dead. For as by Adam all die, euen so by Christ all be made alyue. And the will of God was that he should be borne of a womã. God sent his son, *Factum ex muliere*, borne or made of a womã. But why was Christ borne of a woman? Truely because sinne and death ouerflowed the world through the first woman, he worketh the misterie of life and righteousnes by an other womã that the blame of sinne should not be imputed to hys creature, which is good, but to the will by which Eue sinned. For seing he is a sauiour both of men and women, he becommeth man, forsomuch as man is the better kynde, yet he is borne of a woman, that we should beleeue him to be a sauiour of women also, so that his birth of a woman, and his becommyng man, declareth hym to be mynde full of both kyndes. But here we must note

1. Cor. 15.

Math. 1. Galat. 4. why hee was born of a womã.

that



that Christ toke mans nature vppon hym, not by the turnyng of hys Godhead into hys manhead, but by assumpting of manhead vnto his godhead, not by confusion or mixture of substaunce, but by vnitie of person. For as the reasonable soule and the fleshly body, is one man: so the diety and humanity is one Christ. When I say Christ toke our nature vpō hym, I meane not that he toke flesh only, as som heretiks haue thought, but the soule of man also, forsomuch as he is no halfe sauiour, but a redœmer of both. For he witnesseth of hymselfe: *Tristis est anima mea*, my soule is sad vnto death: & I haue power to put my soule from me, and I haue power to take it agayne, no man taketh it from me. Dauid speaketh also in thys behalfe: thou shalt not leue my soule in hell, neyther shalt thou suffer thy saynt to see corruption. Some are moued to think that Christ toke not mans soule vpon hym, but the body only, because hys beloued disciple sayth, *Verbum caro factum est*, the word was made flesh, makyng no mention of a soule. S. John sayth, the worde was made flesh, as Paul recordeth, that by

Christ toke both soule & body.

Mark. 14.
Iohn. 10.

Psal. 11.

An obiectiō answered.

Iohn. 1.

by the deedes of the law no flesh shall be iustified : The which in an other place he saith more playnly, through the law no man shall be iustified, vnderstãding by the word flesh, not the body only, but the hole man both body and soule. Thys maner of speaking is often in the scripture, for Dauid sayth: thou hearest their prayer, therfore all flesh cómeth vnto thee, all flesh for all men. And note here a behemency in the wordes (thou hearest) as if he should say: We pray to thee, for we do know that thou doost heare, but of other we know not that they heare, and therfore we only call on thy name. Thus dyd the olde Patryarkes, thys was their fayth. We never read that they prayed to any creature. And Jeremy curseth hym that maketh flesh his arme, ỹ is, putteth hys trust in man. And Iohn Baptist testifieth that all flesh shall see the sauiour, sent of God. So Iohn the Euangelist saith, the word was made flesh, as if he had sayd ỹ word was made man, take mans flesh and nature, which word is Christ. ¶ I haue declared before, why hee is named a word & what maner of word he is. But wher-

Rom. 3. Gala. 3.

Psal. 64

Ierem. 17.

Luk. 3.

Against the late anabaptistes.

of was he made flesh? Of what matter & stuffe was hys humanity shapen? or dyd he bryng it out of heauen? No truely. The first Adams flesh was formed of the earth, as it is writtē: then the Lord GOD shaped man of the moulde of the earth. And wherof the second Adams flesh was made the blessed Apostle S. Paule telleth, saying: When the fulnes of time was expired, God sent his sonne, *Factū ex muliere*, made or borne of a woman. He dyd not passe thorow her as water gusheth thorow a pipe or condite, but toke part of her substance & nature. Wherefore the Prophet Esay nameth hym a flower or blossome commyng out of the rote of Jesse. Salomon nameth hym a Lily, and a Rose among thornes. Doth not euery floure take hys nature of the body & stocke, out of which it groweth? Doth not the Lily and Rose likewise? Are grapes gathered of thornes, or figges of appell trees? Besides this it was nedefull, that the same flesh should be punished on ỹ tre, which offended in eating of the fruit of the tre, that the same flesh should be iustified and ryse in righteousnes, which died in sinne

Gene. 2.

Galat. 4.

Esay. 40.

Canti. 2.

and

and vnrighteousnes. For by a man, saith Paule, came death, and by a man commeth resurrection of the dead. And as by the disobedience of one man, many became dead: so by the obedience of one man many be made aliue. Wey and consider the cõparison that Paul maketh betwæne the first Adam and the second Adam in the v. to the Romaines, and it destroyeth thys opinion vtterly. Besides S. Paule sayth that we be flesshe of hys flesshe, and bones of hys bones, speakyng of Christ: *Membra sumus de corpore eius, de carne eius & de ossibus eius:* Wee are members of his body, of his flesh, & of his bones. But how are we (good Christen people) flesh of Christes flesh, except he be flesshe of Maryes flesshe, and bones of Maryes bones? Besides, he did sucke hys mother, and take his nourishment out of her swæte brestes. For we read, that a certayne womã came vnto hym and sayd: *Beatus venter qui te portauit, & vbera que suxisti:* Happy is the wombe that bare thee and the papes which gaue thee sucke. Nether Christ, who is truth, doth not reproue her as a lyer: wherefore we must nedes graunt

1. Cor. 15.

Rom. 5.

Ephe. 5.

Luke. 11.

that he toke his nature, substance, manhode and flesshe of her. I doe touch thys matter, because not long sith, I communed wyth a certayne woma which denyed thys point, and when I & M. Whytehead, Thomas Leuer and others, alleaged thys text agaynst her opinion: *Semen mulieris conteret caput serpentis:* The seed of the woman shall grinde or breake the Serpentes head. She answered: I deny not that Christ is Maryes sede or the womans sede, nor I deny hym not to be a man, but Mary had two sedes, one sede of her fayth, and another sede of her flesshe and in her body. There is a naturall and a corporall sede, and there is a spirituall and an heauenly sede, as we may gather of S. John, where he sayth: The seede of God remaineth in him, and he can not sinne: And Christ is her sede, but he is become man of the sede of her faith and beliefe, of spirituall sede, not of naturall sede: for her sede and flesh was sinfull, as the flesh & sede of others. The sede which is promysed vnto Adam is named to be *Semen mulieris*, the seede of the woman, the same is the sede of Eue, the self same afterward

An obiection.

1. Iohn. 3.

The aunswere.

is called ỹ ſæd of Abraham, of Jacob, the ſæd of Dauid, and of the bleſſed Virgin. But the ſæde that S. Iohn ſpeaketh of, is *Semen Dei*, the ſeede of God, that is, ỹ holy ſpirit, not Abrahams ſæd, Dauids ſæde, or Maryes ſæd. How cã it be their ſæde which toke no ſubſtance of them? Farther, the ſame promiſe is renued vnto Abraham, Jacob, Dauid, and others with all theſe ſpecial words, that of their wombs, of their bodyes, of their fruite, of their bellyes, of their loynes, of theyr flesh, the ſauiour of ỹ world ſhalbe borne, not of their faith, of their beliefe. Wherfore it muſt nœds be a fleſhly, a naturall, ane a corporall ſæd, of which Chriſt was made man, mauger the head of the deuil, and all heretikes. He tooke not, ſayth Paul, on hym the angels, but the ſeed of Abraham taketh on hym. Now the ſpirituall ſæde is in Angels more plentifully, than in men, for ſo much as they be not depreſſed wyth the groſſe lompe of the body. And that we ſhould firmely beleæue and ſtedfaſtly credit, *Ex quibus Chriſtus eſt ſecundum carnem*, that hee is of the fathers concerning the fleſhe. S. Mathew & S. Luke recken his kin-

Gen. 22.
Gen. 26.
2. Kin. 7.
1. Para. 2.
Pſal. 122.
Heb. 2.
Rom. 9.
Math. 1.
Luke. 3.

red fetch his ſtock and generation, from Adam, Enok, Noe, Abraham, Dauid, Salomō, Roboam, Zorobabel. &c. Moze ouer, Chriſt came not onely to dye for our ſinnes, but alſo to be an enſample vnto vs, and a perfecte patterne of good lyuyng, as ſhalbe declared afterwarde. Forſomuch then as wee bee partakers of fleſhe and bloude, hee alſo *Participauit eiſdem*, tooke part wyth vs. If he tooke Heb.2. other fleſh, not made of his mother, but of what matter it pleaſed him, he tooke no part with vs, neither doth his enſāple belong vnto vs. He is our brother. For S. Paul ſaith, he is not aſhamed to call thē brethren, ſaying: I wil declare thy name vnto my brethren. Now brethren be of one nature & ſubſtaūce touchynge their fleſh & body. Therfore ſhe ỹ denyeth Chriſt to haue taken his fleſhe of his mother, is not ỹ ſiſter of Chriſt, but ỹ eldeſt & firſt borne daughter of Antichriſt. Yet ſhe pretended that ſhe beleued that Chriſt was a true & naturall man, but indede ſhe denieth his māhod: for if he had any manhod or humanitie (as no doubt he had) he had it vndoubtedly of his mother, or els he was no man. If he had it

not

not of his mother alone & how it was done ce he had it. Yea they say it is vnknowē and vndefined in the scriptures. How thē can we warrant Christes humanitie against heretiks, if we make it vncertain wherof he toke it, and if he be vnknowē wherof it was shapen: But albeit he toke flesh of his mother, yet it was holy flesh, not synful flesh that he toke, for so much as it was cōceiued, and wrought by the ouer shadowing of the holy ghost. Al be it the seed and flesh of other be sinfull, yet hers was not so, but sanctified by the holy spirit and most cleane: for to her it was said: *Benedicta tu inter mulieres:* Blessed art thou amongst women. He is *Lapis de monte excisus sine manibus, comminuens, &c.* The stone of which Daniel recordeth, that was cut out of the hill without hands, which hath & shal break into ponder the goldē, siluer, brasen and yron kingdomes, that is the. iiij. Monarchies & Empyres of ỹ Caldies, & Babylonians, of the Medies, and Persies, of the Macedonians & Grekes, and of the Romans. The hill out of the which this stone is taken, is the tribe & house of Iuda, which dwelt & was situate vpō mount

why hee was borne of a virgin.

Dan. 2.

Sion in Jerusalem: and by the wordes (without hands) is ment that this stone, without mans seed, mans help & nature, came out of the foresaid hil, in ỹ he toke his flesh on no earthly father, but onelye of the substance of Mary his mother, of whose breastes the sayd flesh was nourished afterward.

Christ was conceaued of ỹ holy ghost, not the father, who touching his humanitie hath no father vpon earth, as concerning hys dyuinitie he hath no mother in heauen. Farther, he was borne of a Virgin, for somuch as Virginitie is a far more honorable thing then wedlock. The blessed Virgin, *Credēdo, non concumbendo grauida facta est*, was made fruitefull by fayth, not by mans helpe, by the spirite, not by lechery. For it was seeming that the vnspotted lambe Jesus Christ, who shoulde blot out our sinnes, as the fier melteth ỹ wax, that he should be borne without all original sinne. Notwithstanding was borne *Ex Virgine desponsata*, of a Virgin handfasted & married, partly that the young Virgin shoulde not be destitute of a helper, a kæper, a norisher in her aduersitie and trauayle, and

Luke. 1. Math. 1.

Esay. 7.

Math 1.

Why hee was borne of a virgin espoused & maried. Math. 1.

and her progresse into Egypt, partly also that none shoulde recount wedlocke vncleane, or matrimony vnpure, forsomuch as he vouchsafed to be borne therein. Neither is it any dishonor, and defacing to the deuine nature, that Christ who filleth all the world, filled the wombe of the blessed virgin, no not if her flesh had bene sinfull and vnsanctified. For his diuinitie is not defiled therby no more thã the sonne shyning vpon carreine & filthy lakes is dishonored or defiled through their stinking sents, or rather much les, for he made the sun. For the diuinitie is sayd to be vndefilable, not because it toucheth no thing vncleane, but because it cõtinueth clene, whatsoeuer it toucheth. Wherefore, he was not defiled with the virgins womb, but sanctified it, halowed it with his presence, & made it most clean and chose hymselfe a mother in earth, because before he had a father in heauen. If any man think, because Christ was born of the holy ghost, ỳ he is ỳ holy ghost his sonne, let hym not be deceaued: for it is no sure reason, if any thing be born of an other, to make it straycht the son therof, as for example: We are borne of water, and

The Godhed is vndefilable.

Christ is not the holy ghostes sonne.

Iohn. 3.

and yet we are not the ſonnes of water: we are borne of the holy ghoſt, & yet we are not the ſonnes of the holy ghoſt, but the ſonnes of our heauenly father. Alſo lice, beares, & lumbykes are bred & gendred of man, & yet no body calleth them the ſonnes of man. Likewyſe many are called the ſonnes of ſome, & yet they can not be ſayd to be borne of thē, as *Eſchinus* is ſon to *Actio*, and yet not borne of him. And ỹ ſcripture calleth thē, *Filios Mortis*, the ſonnes of death, the ſonnes of Beliall, the children of the deuill, the children of ſinne & perdition, the ſonnes of wrath, the ſonnes of hell, which were neuer borne of it, but made vnto ignominy, and *Filios dilectionis*, the ſonnes of loue, the ſonnes of light, of promiſe, of ſtrength, of the kingdome, not borne of it, but ſuch as ſhalbe fellow heyres with Chriſt, and are prepared for ỹ kingdome. So our ſauiour Chriſt is ſayde to be conceaued of the holy comforter, and borne him, and yet he is not hys ſon, but the only ſonne of God the father, vnto whom we be alſo ſonnes: but we be the ſonnes of promiſe, he is that ſonne begotten, we be ſonnes through adoption,

1.Kin.10.
2.Kin.12.
Iud.19.
1.Kin 2.
Iohn.17.
Pſal.88.
Collo.1.
Ephe.5.

Chriſt

Christ is the sonne of God by nature, for asmuch as the scripture is, that he was conceaued of the holy ghost, who being God became man. We cannot gather therof, that he is Christes father: for touching hys humane nature he was borne without a father, as touching hys other nature he lacked a mother: but rather we may reason that he is hys mother, for the mother conceaueth, not the father, and so he shall haue 2. mothers, ẏ which is vnpossible, wherefore he is the only sonne of God the father. Rom. 9. 2. Kyn. 2. Math. 8.

But why is he borne a babe, & a littell one, not an able man as Adam was? Adam was made an able man, because he was made after the image of God, not in sinfull flesh through any sinne of man. But hys posteritie & offspring are borne babes, forasmuche as they are borne in sinful flesh, as Dauid witnesseth, saying. *Ecce enim in iniquitatibus. &c.* Behold saith Dauid, I was born in wickednes, and my mother conceaued me in sin. Vnreasonable beastes, as the calfe, ẏ littell lambe, ẏ whelpe, as sone as they are borne can go, runne, finde out they⁊ mothers teates, and sucke them without a- Math. 2. Why all mẽ bee borne babes, not able men.

ny

ny helpe of other: only man when he is
borne, cānether occupy hys toung in spea
king, nor feete in going, nor hys handes
to fynd, and except his mother or nourse
thrust her breast vnto his lyps, he know-
eth not where they are, nor what to doe,
and woulde cry for hunger, yea, samysh
before he would suck of hys owne accord.
This infirmitie is in our bodyes, when
wee be young, because Adam and Eue
sinned when they were old forasmuch as
then our mindes also be weake & blynde
through the same sinne, that the feblenes
of the body myght be agreeable to the ig-
Gen.3. norance of the mynde. For as both bo-
dy & soule sinned in eatyng the apple, ỹ
mynde in lusting, the body in taking, so
both are punished, the body wyth infir-
mitie, the mynde with ignorance. Now
our Sauiour Christ, albeit he were not
borne in sinfull flesh, yet because he was
not borne in the likenes of thys sinfull
Rom.8. flesh, he was borne a babe, not of perfect
bygnes, like Adam: his flesh was not sin-
full in deede, but holy & vndefiled, yet it
séemeth sinful, in ỹ he toke both this, &
Gala.4. all other humane infirmities, as hũger,
thirst, cold, heat, pouerty, and death ỹō
hym

hym, which ouerflowed the worlde thorow sin. *Misit deus filium suum*, God sent his sonne, His comming is hys incarnation, and his sending lykewyse. The father is not sayd to come, or to be sent, because he was not incarnate. That the cōmyng and sendyng of Christ is to be taken for his incarnatiō, we may perceiue by this. For who cōmeth there where he is already? Or who is sent thither? But Christ is euery where touching his diuinitie, for he is the wisdome of the father, which reacheth from one end to another mightely, and ordreth all thinges louingly. Seing therefore he is euery where, how cōmeth he wher he was not, by appearyng in hys humanitie? But it is a great question why God sent his sonne, *Cum venit plenitudo temporis*, in the fulnes of time, why he came no sooner, but in the ende of the worlde. If he had come long before, many had bēen saued which haue perished. For sith hys incarnation many moe haue beleeued hym, thā did in tyme past: for he is the lyght shynyng in darcknes. Truely he came, whē he saw hys cōmyng shoulde be most profitable, not being moued therunto through the consi-

Christes cō ming or sēding what it is.

Sap. 8.

Gala. 4.

Whi Christ came in the end of the worlde.

consideration of our merites, but of his owne voluntary goodnes: for our deseruinges did not constraine him to come. Wherfore we can not blame him for the losse before hys incarnation: for it was not vndeserued it was a iust losse: Can the thief blame the iudge for condemning hym according to the lawe? Or is the Phisition to be blamed comyng of his owne accorde to heale ỹ pacient, if he tary long? He came therfore when it pleased hym, when he knew hee should be most welcome. If ỹ helpe one before his nede, he doth not take it so thankfull, as when thou succourest him in great nede. The hungry mã who hath nede of meate, wyll thanke ỹ more for it, then he which hath plenty. The poore will geue thée more abundaunt thãkes for thy money thẽ the rych. Before ỹ tyme of Christes comming men were not nedy, they were not hungry, but thought themselues righteous, rich in all good workes, true kepers of ỹ
Rom. 2. lawe. Wherfore it was necessary, that ỹ preaching of ỹ law should goe before his comyng, by which men shoulde learne,
Math 3. that they had nede of a Phisition. For by the law cometh knowledge of sinne.

The

The law is, *Securis ad arborē posita*. The axe which shall hewe down all those that bring not forth good fruites. The law is a glasse wherin we may beholde our nakednesse, our vnclean thoughtes, our filthy liuing. *Lex subintrauit*. The law (sayth Paul) entreth in that sinne should encrease: where aboundance of sin is, there as he recordeth also, is more plentousnes of grace of the part of the giuer, and more thanke of the part of the patient, forasmuch as the sicke thanketh the Phisicion, not the hole man. The law is an axe. Rom. 5. Rom. 5.

Wherfore Christ ỹ Phisicion of our soules, would not come but to helpe the wounded man, to cal sinners vnto repẽtaunce, to seeke ỹ shæpe which was lost. For this cause God the sonne of God equall with his father, in the ende of the world, humbled himself to our nature to deliuer vs from the bondage of the spyritual Pharao the deuill, who held vs prisoners perforce vntill Christ entred into his house, which is the world, and bound him & bereued him of his goodes. This is the fulnesse of tyme, of which Paule speaketh, saying: When the fulnesse of time was come. God sent his son borne Luke. 10. Math. 9. Math. 18.

of

of a woman, The warriour which wyll deceiue his enemyes, putteth away his own apparell, and clotheth him selfe in their apparel, that he may safely go into their region, and behold all their prouysion, and afterward easily ouercom thē: so our sauiour Jesus Christ, in the later end of the world did deck and cloth hym self with our nature to deceaue and conquere the deuyll, who had seduced and conquired mankinde in the likenes of a serpent: which policie is figured long before in Jacob, who stealeth away the blessing from his brother Esau in hys brothers rayment. Dyd the father and the holy ghost take our nature vpon thē: were they borne of a woman? were they conceaued of the holy ghost? were they borne litle babes? Dyd they vse this policy to deceaue the deuill? If not, then is Christ vnconfounded with them. Christ also was baptised, not the father, nor the holy ghost. For the father sounded these wordes at his baptisme: This is my beloued sonne in whom is my delite: and ỹ holy ghost discendeth like a doue, and sitteth vpō him. Wherfore is he christened not for any spot of sinne, any crum of vn

Gen. 27.

Math. 3.

Why Christ was baptized.

clennes

clennes in him, but for our eruditiō and ensample. For if he came to be baptised of Iohn his seruaunt how necessarye is baptisme for vs which be his seruauntes and defiled with original & actual trespasses: If he required baptisme of him, disdaine not thou to be christened of thy inferior, dispise not baptisme, be thou neuer so holy, neuer so perfit, haue no light opinion of it. If it were a lyght thinge, Christ wold not haue required it for our exāple. Christ also fasted after baptisme and was tempted of the deuill, he fasted for our example, and was tēpted for our victory. He was tempted in all sinne and ouercommeth, teaching vs by his example how to ouercome. The deuil tēpteth him with the lustes of the flesh, with lust of the eyes, and with the desier of worldly promotion: with lust of the flesh, saying: If thou be the son of God speake that these stones be made breade. But Christ answereth, teaching vs to fight in like case: Man shall not liue by breade onely, but by euery word that cōmeth out of the mouth of God. He tēpteth hym, bidding him cast himselfe down frō the pinnacle, because it was writtē that

why Christ was tempted. Math. 4.

Deut. 8.

Sapi. 16.

angels had charge ouer him. Christ answereth: thou shalt not tempt thy lord thy God. He tēpteth him wyth desier of promotion, wyth ỹ lustes of ỹ eyes, carryng hym into ỹ mountaine, & promising hym the glory of the world. But he who made all ỹ world, refused worldly honor, and teacheth vs ỹ God only is to be worshipped. All sinne is conteyned in the deuils thre temptations, and all vertue in Christes answers. The deuill with thre propositions would inuegle Christ in all heresies, but Christ confuteth hym wyth thre scriptures. And that thou shouldest not thynke that Christ is the holy ghost, touchyng hys incarnation, he is sayde to be cōceyued of the holy ghost, and in hys baptising the holy comforter descendeth vpon hym, and when he is tempted, the spirit leadeth him into wildernes: wherfore he is vncōfoūded with ỹ holy ghost.

Psal. 90.1

Deut. 6.

Christ also suffreth death to deliuer vs from the tyranny of death, not the father nor the holy ghost, for he offred his flesh an odoriferous, and swet smelling sacrifice to the father. The cause why he humbled hymself vnto death, is forasmuch as our first parents lost Gods fauour thorough

Why hee suffered death.

rough pride, for it was sayd vnto them: taste, and ye shalbe as Gods: For thys cause it pleaseth Christ to ouercome the deuill by humilytye, who through pryde entised vs from God, and we also must ouercome by humilitye, recouer Gods fauour by humilitie, enter into the kingdome of heauē through humility. Down therfore proud stomack, downe peacoks fethers, down hygh mountayne, and become a low valley: The Lord wil breake downe the house of the proude, & he that humbleth hymselfe, shall be exalted, as we may learne of the Publicane and the Pharisey. We must returne to paradise by humility, which we lost by pryde. Humility is the porter of heauen gates. *Factus est obediens vsque ad mortem crucis.* He became obedient to the death of the crosse. But why is Christ crucified for our sins? Why did he chose this kind of death before other: Truely because this kynde of death is accursed, & all ỹ die of it, as it is written: cursed is euery one that hangeth on trée. For so it commeth to passe that Christ was accursed for vs, to deliuer vs from Gods curse, as Paule sayth: Christ hath deliuered vs frō the

Gen. 3.

Prou. 15.

Luk. 14.

Luke. 18.

Phil. 2.

why he dyed on the cros.

Gala. 3.

Act. 1.

curse of the lawe, in that he was made accursed for vs. Onely he rose frō death to lyfe, onely he ascended into heauē in ỹ sight of hys disciples, not the father, nor the holy ghost. Some searchyng wyttes demaunde whether Christ could not deliuer vs, but by assumptyng our nature, by sufferyng most cruell tormentes. He could, but he would not. He toke our nature, because he came to deliuer our nature, that nether kinde should think they are dispysed: he became mā, ỹ was borne of a woman, that the serpent which seduced both man and womā, myght be ouercomed through both. Moreouer he came not only to delyuer vs, but also to be an example of good lyuing. We be desirous of riches, he preferred pouerty: we hunt for promotion, he would not be a king: we are carefull to make heyres, to leaue many children after vs, he dispised such fashyon: we disdayne to suffer wrong, he suffred all wrong: we can not abyde to be reuiled, hee held hys toung: we hate our enemies: we are vnpaynful in doing our duties: he was scourged, and whipped of hys own will for vs: we be sore afrayd of death, he dyed for vs. He was sent also

Why hee tooke our nature.

To deliuer vs.

For example.

to

to healpe our infirmitpes by well doyng, which came throughe ſinne. Howe can our couetouſnes be healed but by his poueꝛtye? Howe can our furiouſnes be cured, but by hys pacience? Howe can our vnkyndnes be recõpenſed, but by hys loue? Howe can our timerouſnes be boldened, but by hys reſurrection? Farther, howe could he more ſet forth his exceeding loue toward vs then in dying for vs. A greater loue then this hath no man, thẽ to beſtow his life (ſaith Chriſt) ſpeaking of his owen death. The deitie ſuffreth no infirmitie, which is impoſſible, wherfore it was neceſſary that he ſhoulde take our nature vpon him, who came to heale our infirmities, and to teach vs to cure them throughe well doyng. If he had taken thẽ in any other nature, thẽ we might think that he diſpiſed our nature, that he loued vs not, that the example of hys life belongeth nothing vnto vs. For if he had bẽn tempted in an other nature, or died, howe could we learn to withſtand the deuil, to ouercome tẽptations, to diſpiſe death of him? Wherfore there was no way, lyke thys to redeeme man. He is wiſdome, wherfore he toke the moſt wyſeſt way. To heale vs. Iohn 15. Sapi. 8.

The xxvi. Cnapter.

¶ The holy comforter is vnconfounded, how & why he descended in the likenes of a doue rather than of any other bird.

NOw that I haue proued Christ to be vnconfounded, myne order requireth to fortify the same thing of the most glorious and holy comforter, the which is done partly already: for in that wee haue proued that Christ is not the holy ghost, the blessed and almighty comforter is vnconfounded wyth hym. He is vnconfounded also with the father in that he proceedeth of the father, in that
Iohn.14. he leadeth Christ into the wildernesse, & that he is sent of the father, as Christ say-
Math.4. eth: Whē the cōforter shall come, whō the father shall send in my name, that that he is sent of Christ also, as it is wrytten: When the comforter shall come whō I will send in my fathers name. For Christ sendeth him, the father sendeth both him and the almighty cōforter, but hee hymselfe is vnsent. That he is sent
Gala.4. Christ, the Apostle testifieth: When the time was full come, God sent his sonne borne of a woman, and made bonde vnder the law, the which must be vnderstanded
Iohn.16. of the father, because he sayth: God sent his

his sonne. Wherfore Christ himself sayeth: I went out from the father, and came into the world. His sending, and his comming is his incarnation, as I haue proued before. So the almyghtye comforter is sayde to be sent, bicause he appeared in visible formes as in the likenes of a Doue, and Fyre, not that he became a Doue & Fyre, as Christ became very man, but that it pleased hym of his grace and benefite by a doue and fier, that our harts myght beleue his presēce, and knowe his power through those outward and sensyble apparitions. He became not a doue as Christ became man, for asmuch as he came not to deliuer doues. as Christ came to delyuer man. God the father, because he neuer came to shewe himselfe in any vysyble shape, ne yet toke any nature vpon him, therefore he is said to be vnsent. The Lorde (sayth Moyses,) spake vnto you, out of the fier in Horeb, & you hard his voice but ye saw no Image. Wherfore he is neyther ỹ sonne, nor ỹ holy ghost, which both were sent, and both apeared in many visible formes. For we reade I say, of the holy ghost, that he appeared, *sicut columba*

why ỹ holy ghost apeared.

Deut. 4.

Math. 3.

lumba, in the likenes of a doue. Why doth he appeare in ỹ lykenesse of a doue: This notable apparitiõ was don for many causes. One is, that we should beleue ỹ holy ghost to be a worker in baptisme, to wash vs, to purify vs, to regenerate vs, to make vs Gods childrẽ, and heires of saluatiõ, and therfore the disciples are cõmaũded to christen in his name, as in the name of the father and the sonne, for all be notified here in Christes baptising *Pater in voce, Filius in homine, Spiritus sanctus in columba.* The father is notified in the voice which foundeth: the sonne in mans nature: the almighty comforter in the doue. For as all thre be present here, so they do worke inseperably, in euery mans christening. The nexte cause is, forasmuch as a doue of all creatures, is most innocent, and noyeth no beast, not the litle worme: most chast, for they neuer breake wedlock, once begun, but kẽpe it vndefyled to the end of their lyues: for if so be the male or female, through vnchast loue haunt the company of any other, then they flocke and gather together, and rent the aduouterer, and aduoutres in pieces: voyde of anger

Math. 28.

for

for they haue no gall, louers of amitie & frendship. And thys apparition was shadowed and figured, by the doue which Noe sent out of the Arke in the tyme of the generall flood. For as the doue returned in the euentide, with a leafe of an Oliue tree in her mouth, signifying peace, so the holy ghost geueth peace, causeth al frendship, engendreth all loue. Gene.8.

And whereas lerely as he is an ineffable communion of the father and of the son, as he ioyneth and knitteth thē together with a fast, sure, and vnlosable knot, so he glueth, and coupleth our hartes, vpon which consideration, he properly is called charity or loue. As the doue also mourneth in hys loue, so the holy ghost maketh vs to bewayle our sinnes, and lament our misdeedes, as it is writtē: The spirite helpeth our infirmities, for wee know not what to desier as we ought, but the spirite maketh intercession mightely for hs, with gronings which cannot be expressed. The holy ghost doth not grone, but is sayd to grone, as we call a mery day which maketh vs mery, and a sad day, which causeth sadnesse, and as cold is called *pigrum* because it maketh vs Rom.8. Math.5.

vs slow. But blessed be they that mourne lyke the doue, and in the loue of God, for they shall be comforted. Such as grone for pouerty, and are dismayde, discouraged, and mazed through emprisonment, or any kynde of persecution, be rauens, not doues, be wethercocks and worldlings. For the rauen returned not agayn to the ark, which is the church. The doue maketh hys nest in some hollowe and high rocke: So let vs set our mindes and desiers vpon the rocke, which is Christ. The doue cherysheth the yong of other, as well as her owne, the which is a lesso vnto vs to loue our neyghbours. The Doue also will not eat of all maner of grain, but chuseth out the most fine and pure, teachyng such as hunger and long for the truth, to fede of Gods word, and to beware they fall not vpon euery caryon. The doue wyth all diligence & kyndnes cherisheth hys mate when shee hath yong ones. Wherefore the all mowyng comforter appeareth lyke a Doue, who commaundeth his to be doues, that is to say, chaste, patient, kynde, mourners for their sinnes, faithfull & diligent to theyr wyues, earnest beléeuers in ỹ rocke, readers

ders of Gods word, and louers of al mē. This is the innocēcy which Christ inspired wyth the doue, cōmaundeth, saying: Be ye wise as serpents, & innocent like doues. The almyghty & alknowyng cōforter is vncōfounded also with ỹ father, in ỹ Christ was conceaued of hym, not of the father, of whom Esai prophesieth: there shall come a rodde forth of the roote of Iesse, and a blossom or floure shal rise out of the roote. The rote of Iesse is the kinred of the Iewes, the rod is the blessed virgin Mary: the blossom or floure of Mary is Christ, as he witnesseth of hymself: *Ego flos campi, & lilium conuallium. &c.* I am the floure of the field, the lilie of the valeys, & the rose among thornes. The rose plucked and taken out of the garden, loseth not hys smell, and stilled, wyth the fier, smelleth swæter then euer it did, pouryng forth an odoriferous water, no lesse holsome for many thynges then pleasaunt. Euen so Christ beyng taken out of the garden of this world, florished more than all the floures therin, grew in a farther authoritie, then all the holy Patriarks & Prophets, cast an odiferous sauour ouer all

Math. 20.

Esay. 11.

Canti. 2.

How christ is a floure or a rose.

Iohn 12.

the

the world, which drew all men to hym, & beyng digged in the side wyth a speare of ỹ cruel Iewes which are these thorns, pouring forth a water healing all infirmities. This blossom or floure was conceiued of the holy comforter, not of the father Moreouer the almyghtie comforter is the gift of God, for the Lord saith
Num.11. vnto Moses: I wil take the spirit which is vpon thee, and geeue it them, and
Rom.8. Christ also as it is written, who spared not his owen sonne, but gaue him for vs all, how shal he not with him geue vs all things. Wherfore the father, Christ, and the holy ghost be distinct and sundry per-
Gene.1. sons. The comforter is vnconfounded
Act.8. also, in that he was born vpon ỹ waters in that he cõmandeth Phillip ỹ Euangelist to ioyne himself to the chariot of ỹ geloed man, in that he commandeth Peter to arise and goe with Cornelius seruantes, in that he commandeth to seperate Paule & Barnabas, in that he is ỹ
Act.10. finger of God, in that Christ breathing on his disciples gaue hym, saying, re-
Iohn.20. ceaue the holy ghost. He also descẽdeth vpõ ỹ disciples in likenes of fier, teachig them to speake all languages, because ỹ

gos-

gospel should be preached to all nations. And Dauid recordeth, there is nether speech ne lãguage, but their voices ar hard among them, their sound is gon out into all landes, & their wordes to the end of the world. The Romane dominion hath reached far, but the preaching of the sweete tidinges of the Gospell shall go farther. For these nations whiche the sharpnes of sword could not ouercome, shalbe bãquished by hym, that fighteth not with sword, but w̃ word and word. Christ gaue not the father by breathing, he descended not in the likenes of a doue, or fier, he cõmaundeth not Peter to goe with Cornelius seruants, he was not born vpon the waters, he is not hys owne finger, wherfore he is not the holy ghost. But albeit nether Christ, nor the almyghty comforter be confoũded with ỹ father, yet they are of one and the selfsame substãce with him For ỹ scriptures teach Christ to be the hand of God, & the holy ghost to be his finger, The body, ỹ hãd, & finger, are one substaũce, & yet the finger is not the hand, nor the hand the body, nor the finger the body. If therfore the scripture do graunt to Christ, to ỹ holy Psal. 18.

ly

ly ghoſt, to the father, ẏ meanyng of the woꝛd perſon: that is to ſay, that ẏ father is a ſubſtance, Chꝛiſt is a ſubſtaunce, the holy ghoſt is a ſubſtaunce, and that the father is vnconfoũded, Chꝛiſt vnconfoũded, the holy ghoſt vnconfounded, as I haue pꝛoued, it muſt nedes folow ẏ they be thꝛee perſons, foꝛ a perſon is an vnco founded ſubſtaunce. This is the catholike fayth, the confeſſion of martirs the doctrine of the Pꝛophets, Apoſtles, & Euangeliſtes.

The xxvii. Chap.

¶ Coꝛpoꝛall ſimilitudes of God made in ẏ ſcriptures. Why he is named light, fire, the ſunne. &c. the image of God in mans ſoule.

NOw gentle reader, ſeing I haue declared what a perſon is out of ẏ boke of holy ſcriptures, and alſo pꝛoued with infinite authoꝛities, that there bee thꝛee perſons, that is thꝛee vnconfoũded and diſtinct in pꝛopertie, I will diſcloſe the diuine and bleſſed nature of the almighty Trinitye, by coꝛpoꝛall and earthly ſimilitudes, that ẏ mayſt behold as it were in a glaſſe, and with a pare of ſpectacles thoſe thinges which excæde & ſurmount the capacities of all creatures the

inuiſible

inuisible thinges of God sayth Paul ỹ is that eternal power and Godhead are vnderstand, sene & learned of his works from the creation of the word. As long as we continue in this tabernacle and mortalitie, we shall neuer haue perfyte vnderstanding of the eternall God, for asmuch as the hartes of all men and women be vncleane. Blessed be the cleane harted, (sayth Christ) for they shall see God. Our lyfe is a warfare, a night, & a purifiing of our hartes from synne and ignorance, through charitie and fayth. We walke in faith, saith ỹ Apostle & see not. With this only ladder we ascende to the intelligence of the secretes of God. Thyngs supernaturall cā not be perceiued with naturall light. Cherubin & Seraphin & al the blessed company of angels are ignorannt of the maiesty of God for they know not the day of Christes glorious returne, & yet they haue more plentifull knowledge, then we, forasmuch as they be pure myndes, & were neuer neyther blynded through synne, ne hynderd through any earthly mansion & corruptible body. *Scrutator maiestatis, opprimetur a gloria*. Whosoeuer is an ensearcher of

Rom. 1.

Math. 5.

2. Cor. 5.

Math. 24.

Prou. 25.

Gods

Gods maiesty, is oppressed of the glo-
ry. No man is able fully and perfitly to
know ỹ nature of a gnat or a litle spider.
Be not displeased then, if I shew thee the
Trinity in hys visible creatures, as it
were in a glasse, but glorify God, and be
not unthankfull to hym which hath ope-
ned hym selfe in them to thy capacity, fe-
dyng thee with mylke, because thou art
not able to disgest strong meates. And be
cause no man shall be offended with thys
maner of teaching, I will make no simi-
litudes of the Trinity, but out of the ple-
tifull storehouses of the scriptures. The
best and most liuely glasse that euer I be
held the Trinitie in, is the vision which
appeared to Abraham in the Oke groue
of Mamre. For as there thre wayfa-
ring men shew them selues vnto Abra-
ham, so God is thre persons, & as these
thre mẽ are called one Lord, not Lords,
so the thre persones are one God, one
Lord, one substance. And as Christ and
the almighty comforter are sent of the fa-
ther. So here one sẽdeth twain vnto So-
dom and Gomorre: and as the father is
vnsent so he is not sẽt, but sendeth. And
as the twayne which are sent to destroy

Abrahams vision. Gen. 18.

Sodom

Sodom are called one Lord of Lot, so ỹ faythfull congregation confesse & beleue Christ & the alknowing comforter to bee one God. I touched thys simylitude before, & because it is so notable, I thought it not vnworthy to be rehearsed agayne. There be many similitudes declaring certein propertyes of the trinity, and some agreable in one poynt, and some in an other: but none doth so paint and portray it before our eyes, as thys vision doth. We may finde an image of the trinity in the sun, for God is called by the name of the sun in the boke of wisdom: *Sol iusticiæ & intelligenciæ non est ortus nobis.* The sun of righteousnes and vnderstanding a- arose not vpon vs. There is but, one sunne only not many, so there is but one God. The sunne shyneth vpon both good and euill men, so the liberality of almighty God, mayntayneth both. The moone and all the starres haue not theyr lyght of themselues, but of the sunne: so the congregation, and godly men which are called by the name of the moone, & stars in the scriptures, haue no light, no crum of vertue, no goodnes of themselues, but by participation of the deuine nature.

Gene. 19.

Sapi. 5.

How God is named ỹ sõne of vnderstãding.

They which gaze vpon the sun, are blynded with hys cleare light, so all searchers of Gods glory beyond the scriptures, are ouerwhelmed with the maiesty thereof. The presence of ỹ sun chereth al things, when he is absent nyght cometh, & darknes, and nothing would grow if he dyd not ryse on them. So when God hydeth his face, they are sorowfull and dye, when he looketh on them, they waxe young, and lusty like an Egle. And as *Democritus*, and other Philosophers hold oppnion that the sunne is infinite, so all thinges be infinite in God. Yée is of an infinite arme, of infinite maiesty, of infinite wisdom. As the sun is the fountain, out of which cometh both the lyght, and the heat, so is the father the fountain out of which issueth the sonne & holy ghost. And as neither the light nor ỹ heat doth send the sun, but the sun send them, so ỹ father is sent nether of Christ, nor of the holy ghost, but he sendeth them. And as of the sunne and of the beames both together cõmeth the heate or warmnes, so from the father and the sonne both together procedeth the allmowing comforter. But as the sun light by diuision is in many

Psal. 103.

Democritus.

many places, so the blessed trinitie filleth places without diuision, neither conteyned in place, neyther moued in tyme.

Now if the sunne were without beginning and endyng, eternal beames would come out of hym, and euerlasting heate, would procede out of the sunne, & hys beames. Wherfore in asmuch as God ỹ father is immortal, Christ his sonne also must nedes be immortal, forasmuch as ỹ father is likened to ỹ sunne, and Christ to the cleare and bright beames, for he is the brightnes of the euerlasting light. I would know of the Paulians & Arrians whether the father in tyme begon to be a father, or was a father euermore without tyme. If they graunt that he was a father euer, the which they cannot deny, then it must nedes folow, that the sonne was euermore. For he was not a father before he had a sonne, but he was called a father of ỹ sonne, and he ỹ is alwayes a father, hath euermore and allwayes a sonne. If Christ was not euermore, then time was before him, & the Apostle lieth, callyng hym, *Primogenitum omnis creatu-re*, firit begotten of all creatures, for time is a creature, and was before hym. Sapi. 7. Collo. 1.

Iohn.1. But time was made by Christ, for all things were made by him, as ỹ beloued disciple witnesseth. If he were ỹ maker of time, thẽ he was before time, and that which was before all time, is not moued in time, but is without time, without beginning & immortal. Wherfore Christ is immortall, & then he is God, for onely god is immortal after this sort. Likewise the alknowing cõforter was euermore, who is cõpared to ỹ heat, for an euerlasting heat must nẽdes procẽde out of an euerlastyng sun, & euerlastyng beames.

Luke.11. He is, *digitus dei*, ỹ finger of god. If I cast out deuils in the finger of God. &c. For where Luk saith in ỹ finger of god, it is in Matthew. I cast out deuils in the

Math.12. spirit of God. Thẽ either we must confesse him to be without begynnyng, and of the substance of God, or els graunt that God once lacked a finger, and denie the same to be of the substance of the body. Like reasõ may be made of Christ who is the hand and the arme of God:

Ierm.32. for God was neuer without his finger, hand, ne arme, and then al thẽ be of the same nature wyth the body. And for so much as Gods finger is almyghty, and

hys

his hand and arme likewise, both Christ is almighty, and the blessed comforter also, and Christ is God by nature, and the holy comforter also. For nothing is almighty & of the nature of God, but God onely. But the Arrians reply that the father is elder then the sonne, and that he which begetteth is before him that is begotten. *Ego hodie genui te.* This day begat I thee. This is true in fathers vpō earth, but not in an euerlasting father, who must nēdes haue an euerlastyng sonne. Neither doth this reason holde in all earthly things, for fier gendreth light and heate procēdeth from it, and yet the fier gendring, and light gendred, & heate proceding be *Coena*, not one before the other: Therfore it is not against reason ỹ ỹ father begetting, and Christ begottē, & ỹ holy ghost proceding should be coeterne, commontall, & not one before the other in time, but ech one of them before all time. And wel may ỹ trinitie be likened to fier and his heat, & light, for God in the scripture is called fier. *Dominus deus tuus ignis consumens est.* The Lorde thy God, saith Moyses, is a consuming fier. And John calleth him also light, saying:

An obiection answered.

How God is fier and lyght. Deut. 4. Iohn. 1.

ing: *Deus lux est*, God is light, & in him is no darknes at all. And Christ witnesseth of himself that he is light, saying: I am the light of the world, who is *Lumê de lumine*, light of light. For as ỹ fier ministreth light to a multitude, & yet is not minished or cõsumed therby, so God bestoweth innumerable benefites vpon vs, and yet his liberalitie is not hyndred therw. Likewise also in a cãdel, of which many other cãdels be light, ỹ light is not hereby in any wyse diminished or hurt at all. One supper doth not refreshe, suffise many as well as few, but ỹ voyce of one preacher teacheth as wel a hũdred as one. The sound of one bell is neuertheless when it is heard of many: Euen so he who preserued the smal portion of meale & oyle for ỹ wydow and her sonne that was not diminished, who with a very few loaues, & a certein fishes, refreshed a great multitude, so ỹ those things were not diminished but increased, knoweth how to employ his benefites without any losse or detriment to his liberalitie. Moreouer as fire sẽdeth forth both heat & light, but nether heat ne light sendeth fire, so ỹ father sendeth both Christ and

1. Iohn. 1.

3. Kin. 17.
Matth. 14.
Mark. 6.
Luc. 9.

and ỹ alknowyng comforter, & he is vn-
sent And as both ỹ light & the heate are
of the fire, so Christ & ỹ holy ghost both
are of the father, the one begotten, the o
ther proceding, and the father only is of
himself, & of no other. And as fier is not
before heat, & light, no more is ỹ father
before the sonne and the holy Ghost.
But in that place which I rehearsed out
of Deuter. God is called fire, because he Deut. 4.
melteth the synnes of those that will a-
mend, as the fyre melteth ware and pu-
nisheth the sinnes of disobediēt persons
with vnquencheable fire: and John cal- 1. Iohn. 1.
leth him light for the same cause.

For light putteth away darknes, and
is contrary to it. For these properties
and other, the Scriptures call God the
sonne of righteousnes, fier & light. If we
ponder thē diligently, we shall fynde also
the Image of the blessed Trinitie in our
selues, in our owne natures. For it is
writtē: God made mā after his Image Gene. 1.
after the Image of god formed he him
This Image is in our soules, not in our
bodies, as I haue proued in my cōfuta-
tiō of the Anthropomorphites, or huma- A glasse to
niformiās. Mās soule is a liuely Image see God in.

of God. The soule is a spirit, almyghty God is a spirite, the soule quickneth, & ruleth the body, the Trinitie gouerneth the maruelouse frame of this worlde. Reason, will, and memory are thre, but one and the same soule. So ỳ father, the son, and ỳ holy ghost, are thre distinct in property, and one God. Whatsoeuer thing the soule doth, these thre be ỳ workers therof. Reason cannot discerne good and euill, truth, falshed, plainnes and craft, prose & sophisticatiõ. without either will or memory. Neither will chuseth what him lyketh, without the other: nor memory remẽbreth not things gone without reason and will. These actiõs & workes, which are sayd properly to belonge only to memory, and only to reason and will, in very deede are done by the workmanship of all thre. So the father, ỳ son, and the holy ghost, worke all thinges vnseparably, not that each of them is vnable to worke by hym selfe, but that they all thre are one God, one spirite one nature, as reason, will, memory, are one soule. The sonne worketh allwayes with the father, for whatsoeuer ỳ father doth, the same doth the sonne also, and Christ

The workes of ỳ. 3. persons be vnseperable.

Iohn. 5.

recorded, that as hys father worketh hytherto, so he worketh. The almighty comforter can not be absent from theyr works, for he is the spirite of them both, & fylleth the round compas of the world. Sapi.1.
If I would gather all the workes of eche person into an induction, I could manifestly proue thys, to the capacity of all men, but it is to long to speake of theyr workes. I will speake of the creation, of of the world, of Christes his incarnatiõ hys myracles and resurrection, prouing all these to haue bene done by the workmanship of the three persons. For if the Trinity dyd work inseperably in these, no doubt it hath done lykewyse in all other. First touching the creation of the world, no man distrusteth the fathers working, of whom that is supposed to be spoken: In the beginning God created heauen & earth. If thou doubt of Christ & the holy comforter, herken what ỹ prophet Dauid sayth: by the word of the Lord were the heauẽs made, & by the word of his mouth, the glorious fairnes of them. Wherfore heauen & earth by the workmanshyp of the three persons was made. Was Christ conceaued in the wombe of Mary by the workeman-

ship

ship of the holy comforter, and he is not maker of the worlde? If the three persons worke euermore without seperatiō, why doth the scripture graunt certein workes to one person, & certein to an other? Truly to teach vs, that there be three persons that there be three distinct, three vnconfounded. Onely the person of the father soundeth ỹ voyce in Christes baptisme, only ỹ holy ghost appeareth like a dove, & only Christ is incarnate. Notwithstanding both the flesh of Christ, and ỹ voyce of the father & the apparition of the aknowing comforter, be the workmāship of the whole Trinitie. I meane not that Christ & the holy ghost soūded the voyce, but that they were workers of the voice, the father only sounded it, not Christ not the holy ghost. For they be distinct and vnconfounded, they be three, not all one, three persons not three names. So the holy ghost only shewed himselfe in ỹ shape of a doue, not the father, not Christ. Neuertheless the doue in which he apeared was the workmanshippe of all three. So neyther the father, ne yet the blessed comforter were incarnate, but Christ only. Neuertheles the flesh, & nature of Christ

An obiectiō answered.

was

was the workmanship of the whole Trinitie, whose workes bee vnseperable.
This may be gathered of the wordes of the Angell to Mary. *Spiritus sanctus superueniet in te, & virtus altissimi abumbrabit tibi.* The holy ghost (sayth Gabryel) shal come vpon thee, and the power of the highest shall ouershadow thee. By the highest the father is to bee vnderstanded by these wordes, *Virtus altissimi* the vertue or power of the highest, the sonne. Luke.i.

For so S. Paul calleth him to the Corinthians, saying: we preach Christ crucified, vnto the Iewes an occasion of falling, to the Greekes foolishnes, but vnto thē which are called both of the Iewes & Greekes, wee preach Christe the power and wisdom of God. The word *virtus* is translated in English, vertue and Power, the greke word is, *Dunamis*, both in Paul, and in the answer of the angel. Peraduenture some man will deny that the father is ment by the word *Altissimus*. Therfore I will fortify hys operation with an other reason. Christes incarnatiō is his sending, as I haue proued before. For who is sēt thither, where he is already: But he is euery wher touching i.Cor.i.

ching hys dyuinity: Wherfore he is sent thither, where he was not, by appearing in his humanity. And it is playne that y father sent him, wherfore the incarnatiō of Christ, is the workmanship of the holy glorious Trinitie. The scripture telleth that our Sauiour Christe also by hys word and commaundement dyd cast out many deuils: but the same witnesseth y the father and the holy ghost dyd worke with hym, least thou shouldst thinke the works of the trinity to be separable. For

Iohn.14. of his father he himself sayth: The father that dwelleth in me is he which doth the workes. And of the aduoyng comforter

Math.12. also, I cast out deuils in the scripture of God. Lyke proofe may be brought of all his other miracles. So onely Christ arose from death to lyfe, and yet the holy

Gala.4. Trinitie raised hym. For of the father it is writtē, who rayfed Christ frō death: And of himself he testifieth, saying to the Iewes asking a token: Destroy this tēple, and in three daies I shal raise it vp

Iohn.2. againe. And y the holy ghost raised him, Paule is recorde and witnes, saying: Wherefore if the spirite of him which

Roma.8. rayfed vp Iesu frō death dwell in you.

And

And John also: the spirite quickneth. Iohn.6.
For it is not to be taken onely of ỹ quickening of our soules, but of our bodyes also, neither is it vnlike that ỹ holy comforter did raise hym, whom he formed in the virgins wombe. Like prose might be made of all the peculiar workes of the alworking comforter, and of the father. Wherfore their works be no more seperable, then the workes of reason, wyll, & memory, namely, seing they be one god, as the other thræ be one soule.

The xxviij. Chapter.

¶ How there is but one God onely the diuinitie of Christ and the aldoing comforter, notwithstanding this vnitie.

NOw I haue almost declared all the contentes of this treatise, that is, what God is, what person signifieth, and that there bæ thræ persons in the glorious Trinitie. For the prowfe of my last matter, and intent, I will first teach with euident scriptures, that there is but one onely God, and thē with reasons, not of philosophy, but gathered out of them, for the scripture is profitable to teach, to control, and to instruct. Then I will proue that 2.Tim.3.

the

the same scripture graunteth all & euery one of ỹ partes of ỹ definition made of God, to our sauiour Christ, and ỹ done, I wil fortifie also that all the partes of ỹ same definition are graũted to ỹ aknowleging & almighty comforter. The Christiã congregation beleueth the father, ỹ son, and the holy ghost to be one God, not by nuncupation onely, but by vnitie of nature. For if the multitude of thẽ that beleued were *Cor vnum, & anima vna*, one hart & one soule, if he which is ioyned vnto the Lord, is one spirit, if mã & wife be one flesh, one body, as ỹ Apostle witnesseth, if all men be one substance touching there nature, if ỹ scriptures testify that in humane thinges many be one, how much more are the father, the sonne and ỹ holy ghost one God, which differ not in nature & substaunce? for it is writtẽ, there are three which beare record in heauen: the father, the word, & the holy ghost, & these three are one. The vnitie of their nature proueth thẽ not to be three gods but one God. The dãnable sect of ỹ Arians expoũdeth this text: *Hi tres vnũ sunt* these three are one, ỹ they be one in will, in assent, & consent, & not in

Act. 4

1. Cor. 6.

1. Iohn. 5.

Arrius interpretatiõ confuted.

in their ſubſtaunce, nature, & diuinity to which I make anſwer, that in al ỹ ſcripture they can not finde *vnum ſunt*, ſpokẽ of thinges which differ in ſubſtaũce and nature. Wherfore ſpokẽ of the three perſons, they proue thẽ to haue no diuerſitie in ther nature: & if ỹ be true, they muſt graũt of neceſſitie ỹ they be one God by nature. S. Paul ſaith ỹ he that plãteth and he that watreth, *vnum ſunt*, are one 1. Cor. 3. Are they of diuers ſubſtaũce & nature? no verely: for both of thẽ were men. He ſpeaketh theſe wordes of himſelfe, & of Apollo (for ỹ cõgregation reioyſed in thẽ forbidding the Corinthians to reioyce in men and teaching thẽ to reioyce in God only. Wherfore theſe words, *Vnum ſunt* in this place are not ſpoken of thinges which differ in ſubſtance. Let vs põder other tertes. The ſame Paul vnto ỹ Galathians, ſaith: Al you *Vnum eſtis in Chriſto Ieſu*, are one in Chriſt Ieſu. He ſpeaketh this of ỹ Gala. which Gala. 3. all were of one nature, of one lompe, and ſubſtãce, For they all were men, of men. Here ỹ reder alſo reader, ỹ theſe wordes *Vnum ſunt*, are not ſpoken of thinges which differ in ſubſtance. But the Arrians reply

that

1.Cor.6. that ỹ Apostle witnesseth, that he which is ioyned vnto the Lorde, is one spirit, & yet he is not of the same substaunce that

An obiectiõ answered. the body is. The latin is not *Vnum sunt*, are one of which I doe speake, but *Qui adheret domino, vnus spiritus est*. he that is ioyned to the Lord, is *vnus spiritus*, one spirit. For *vnus* ioyned with another word, as with *spiritus*, may be spoke of thinges which are of discrepant nature, as it is here but *vnum sunt*, is neuer so spoken. Search al the Bible throughout, and thou shalt find this to be true. I graunt that the wordes *Vnum sunt*, be spoken often of assent in will, but only in those thinges which differ not in nature and substance. And truely the father, the son, & the holy ghost *vnum sunt voluntate*, are one, not onely in will and assent, but also of one substance, nature, and diuinitie, forasmuch as *vnum sunt*, are one, is neuer spoken of thinges which differ in substance. The Arrians replye farther,

An other obiectiõ answered. that Christ prayed for his elect, *vt sint vnum*, that they may become one, as he and his father were one. He doth not pray that they and he, & the father may be one, but that they be one, as he & hys

father

father be one, both in nature and wyll, as it folowyth in the same text. *Vt omnes vnum sint, sicut tu pater in me & ego in te & ipsi in nobis vnum sint.* That they all may be one, as thou father art in me, & I in thee, that they also may be one in vs. For mortall men can not be of the same substance that God is, they may be one in God, but not with God, they may be one as the father and Christ be, but not of their nature: that is, the three persons of the glorious trinitie are one in will & assent, & substance also: so the chose after this life, as they are now of one substance, so shall they be then also, not with God, but in God, of one assent, consent and wil, and not squaring one with another, for they shalbe all one in Jesus Christ, and Christ shalbe all thynges in all, and God shall be all thynges in all, which proueth Christe God. *vnum sunt* is spokē here of the elect which differnot in substance, for they be men. Therfore the father, the sonne, and the holy ghost, are of one substance and diuinity: and if they bee of one substance and dyuinitie, they are not three Gods, but one God, as it is written. Harken Israell, the Lord

Iohn.17.

Col.3.
1.Cor.15.

Deut.6

thy god is one God. He sayth vnto Israe
by Moyses, Where are theyr Gods
Deut.32. wherein they trusted? the fat of whose
sacrifices they eat, and drank, the wine
of their vessels. Let them arise vp and
helpe you, and be your shield. Se now
how I am alone, and that that there is
no God but I. I can kyll, and make
alyue, and what I haue smitten that I
can heale. I will lift vp my hand to hea
uen and say, I lyue euer. If there be ma
ny Gods, their kingdom is deuided but
ỹ kingdom of God is euerlasting, wher-
Mark.12. fore it is not deuided, for euery king-
dom deuided shalbe destroied. The he
Elohim. brue worde for God, is *Elohim*, which is
not of the singular number, but of ỹ plu
ral. For there be three persones, but it is
alway ioyned with a verb singular lest ỹ
we should think there were many gods
Moyses vseth this word for the englishe
which is God: when he sayth: in the be-
ginning god created heauẽ & earth wher
fore we may learne, that the world is ỹ
workmãship of the hole trinitie. This
word is vsed cõmonly for God, to signify
ỹ whatsoeuer is done, is ỹ worke of the
three persons, for as they be not sepera-
ble

ble, so they work vnseparably. The heathen supposed there were manye Gods, because it semed to them impossible for one to rule and gouerne all thinges, yet they deuided the gouernaunce therof betwene three: geuing heauē and earth to Jupiter, the seas to Neptune, the lowe partes and hell to Pluto. But the scriptures, which is truth & cānot lye, testifieth that the three persons without deuision, without labour or payne, without tyme, gouern all things, for their works be vnseperable. If so be there be many Gods then is there somwhat, where in one of them doe differ from another. Now if that be any good thyng, he is no God that lacketh, or wāteth any thing ỹ good is. For as he that nameth a kynge doth in this one word comprehend many excellent thinges, so he that nameth God doth comprehend in this word an infinite sum of all good things. We read of a certaine ruler, which called Christ good maister, asking him what he should do to get and atchiue eternall lyfe, whō Christ rebuked saying why calleſt thou me good? None is good but god only Luke. 19.

The heathen opinio confuted.

If God only be good, then all goodnes is

in him, as I haue proued in my first matter. He is life, he is truth, hee is light, he is strēgth, he is health, he is, *Thassos agathon*, that is a treasure and heape of all goodnes. And if ỹ thyng wherein they differ be an euil thyng, ỹ can not be God ỹ hath any euill thing in him: for he willeth no wickednes. The heathen which worship many Gods, did & do thinke no euill to come by thē by ỹ light which they had of nature, & iudged thē to reuenge & punish all ỹ they take to be sin. Nowe if God be a righteous punisher of vice, he must be void of the same. Wherefore naturall reason teacheth that there is but one God. Doth not the noble and worthye Phylosopher Aristotle teache vs this, prouing that there is but *vnum primum mobile*, one first mouer, who moueth all the heuenly spheres. The Manicheis make two Gods, which they call *Duo principia contraria*. two principles one contrary to another. For they say the one is an euill God, maker of visible thyngs, the other a good God, maker of inuisible thinges, and they say also that both of them be vnbegotten, vncreate, & of them selues: then are they immortall.

Aristotle,

Against the Manicheis.

But

But if they be immortal, there is no god that only hath immortalitye, & Paule lyeth who saith ỹ God, not Gods hath immortality. And all the prophets euangelistes, & apostels be liars, teaching with one assent that God onely forgeueth sin, ỹ god only knoweth all thinges. For if ther be two gods, both of thē must haue these propeties: of ether if them know not all things, then is he ignorāt, & then no God. If both know all thinges, then is ther no God which only knoweth all things. Both also must forgeue sinne, ỹ god because he is mercyfull, the euill because he is the cause of all sin, & then is there no god which only pardoneth sin. Moreouer, if both the Manicheis Gods be immortall, if both pardon sin, if both know all sc.ēce, they be not contrary: for knowledge is not cōtrary to knowledge but ignorance, & vnmercyfulnes is contrary to mercy, & forgeuing, & death to immortality. Wherfore ther be not two cōtrari principles, but one principle, and one God. The christian cōgregation cōfesse ỹ the father is, *principium* a principle or beginning, for so ỹ beloued disciple calleth him, saying: *In principio erat* 1. Tim. 6.

Iohn 1. *verbum*, in the begining was the word in ỹ father was Christ. They acknow-
Iohn. 8. ledge Christ also to bee *Principium*, who answereth the cruel Iewes demanding who he was saying, the beginig which spake Vnto you, but the father is *principium non de principio*, Christ is *principium de principio*. They confesse the almighty comforter also to be *principiũ*, forasmuch as he with the father & the sonne made all thinges, and gouerneth them, as I haue proued before. Notwithstanding ther be not three beginnings, but one beginning only, as there be not three gods, but one God. The papistes also bring in many gods, but couertly & priuely. Thei teache the people to pray vnto sayntes: to Saint Luke for the ere, to Iob for the por, to Roke for the pestilence, to Sithwin for thinges lost, to Christopher for continuall health, to the Quene of heauen for women with childe, to Clement for good beare, yea they entise the people also to worship and honor their images. If they bee to be prayed vnto for these thinges, they be gods, for in praying vnto them, we acknowledge them to heare vs, to be almighty, to be euery where, to know

Against praying to saintes.

The first reason,

knowe the thoughtes of all men, to bee a strong castell vnto such as fly vnto them, but these thinges belong only to God, as I haue proued before: Wherefore they make them gods.

O crafty deuil, O suttell papistes, the Iewes are reproued by the voyce of the prophets, for making many gods, in that they prayed vnto Baall, Astaroth, Moloch, and the Quéene of heauen for ayde & succour. Why do we not aske all good thinges of hym, which is the author & geuer of all good thinges, both to hys ennemies and frendes, both to the heathen, & to the congregation. Is hys hand smittē of that it cannot helpe? Haue we perceyued at any tyme crudelity or vnkyndenes in hym? Are hys eares stopped that he can not heare? Or hys eyes so dymme that they cannot sée. He planted the eare he made the eye, wherefore he both heareth most easily, and seeth most perfitely, and because hee is the fountaine of all mercy. Hée is not lyke an earthly kyng, who setteth porters at hys gates, hée is not hard to speake with, for he is ỹ gate himselfe, as hee telleth vs, *Ego sum via, veritas & vita.* I am the waye, the truth

1. Thess. 1.

Esay. 50. & 59.

Psalm. 85.

Iohn. 14. Iohn. 10.

& life, & *Ego sum ostium*, I am the dore. There is but one way, one dore, and he that entreth in by the dore, syndeth pasture, he that entreth in, not by the dore, he is a thiefe, a robber. And why? For he robbeth God of the glory ỹ belongeth only to hym, geuing it to hys creatures.

They which flye vnto saintes, depart, make many wayes, many dores & many Gods. If they are to be prayed vnto, we must beléeue on them. For the Apostle

The third. Rom. 12. sayth: *Quomodo inuocabunt in quem non crediderunt*. Howe shall they call on hym, pray to hym, on whome they beleeue not. If wee must beléeue on them, then let vs bee christened in they; names. But holy Baptisme is commaunded not to bee myniſtred in they; names, but *In nomine*, in one name of the father, the sonne, and the holy ghost. Wherfore, as they are not to be beleued vpon, so are they not to be called vpon, but God only whose highnes disdeineth ỹ felowship of any creature. Let vs therfore pray vnto hym, for he is the welle of

Ierem. 2. water of life: let vs not dig vile & broken pits which holde no water: let vs take heede of the stretes of Egipt, and

of the wayes of Assiria. God is no wil-
dernes to his people, nor land with-
out light, but a mercifull and a liberal
God. Such as make flesshe their arme, Psal. 39.
are accursed. Ierem. 32.

Let vs make Christ our arme, for he
is the arme of God, who in all thynges
became lyke vnto his brethren, that he Heb. 2.
myght be a mercifull and a faythfull By-
shop, in things cõcerning God, to purge
the peoples sinnes. God onely knoweth
our nẽd, searcheth our thoughts and in-
tents, graunteth our desiers, blesseth &
crowneth vs, & there be no more Gods,
no more hearers, no more iudgers of
thoughts beside hym. He sayth by hys
Prophet: I am the first and the last, &
beside me there is no God. Haue not Esay. 44.
I the Lord done it, without whome and. 45
there is none other God? the true
God & sauiour, and there is els none
but I, and therfore turne to me all ye
endes of the earth, so shal ye be saued.
For I am God, and there is els none.
If there be many Gods, the diuine po-
wer, gouernaunce and rule is deuyded
betwẽne them, and thẽ it is not an euer
lasting power, but mortall: for whatsoe-
uer

uer is deuyded, is mortall. But naturall reason, denyeth God to be corruptible, & his power to decay. Wherfore it protesteth that there is but one God, which ruleth all. Moreouer the diuine power, is a perfit power, & a generall authority, for God is almighty & a generall gouernour. If there be many Gods, ech of the hath a certaine portion to rule. But they which haue but portions, are no Gods, for the power of God is a perfit power, and comprehendeth all power. If there be many Gods, they haue seuerall dominions, and euery one of them lacketh so much, as the other Gods haue, and so moe Gods they be in number, the lesse is their power & authorite. As for example, the kyng is most mighty who hath all the world vnder him, for al things are his, ỹ riches of all mẽ belong vnto hym. If there be many kyngs, they are of lesse power there is no such authority among thẽ, no such power, for euery one of the hath his dominion, hys portion to rule, & presumeth not beyond hys owne bonds: Euen so if ther be many Gods, they are of lesse power, but reason geueth God a perfite, & an absolute power. Wherfore

there

there is but one God only, forasmuch as perfit power cannot be in many. Also if there be many, how dō they know that they shall continue of one mynde & will: If they do not as it is like, for it is a common saying: *Tot capita tot sensus*, as many myndes as heades, then thys diuersitye wil prouoke them to battaile, as we read in Homer, who bryngeth in the Gods fighting one with an other: some of them taking part with the Troyanes, some with ỹ Grēks: for diuersitie in will causeth war. The heathen graunt that God hath a generall auctoritye and a perfite power, but they say that he hath many Gods of iesse power, which are called *minores dij*, to gouern ỹ world vnder him. But they lye, for they bē no Gods, because they be mynisters vnder hym, no more then the officers vnder the kyng, as chauncelers, mayors, presidentes, iudges, shriues, baylifes & Constables, are kinges. God is not lyke a man, hē worketh all thynges with out handes, without werynes or payne, neyther doth tyme measure hys workes, with whome it is, *Dixit & facta sant*, He spake the word and it was done. Wherefore hē neyther hath nēde to rule vnder hym, Psal. 142.

ney-

neyther can any such bee Gods: wherof it must nœdes follow, that the worlde is gouerned by one God. No Cittie is well ordred but of one Mayor, no host of men but of one generall captayne. Wherfore the Grækes sayling vnto the famous cytie of Troy, chose *Agamemnon* to be king of kinges, and willed all to be obedient vnto him. If in one host ther be so many chief captains, as there be thousãds if euery thousãd haue his captain, whom he must only obey, no order, no aray can be kept for euery captaine will be with hys mẽ where hym lysteth, & euery one of the will refuse to endaunger hymselfe and hys men, and wyll passe the ieoperdy to hym that is next. Euen so except by one God the whole worlde bee gouerned, all thynges will decay, and perish. If it bee true which is cõmonly sayd among mẽ. *Omnis potestas impatiens est consortis*, that power receaueth no felowship, how much more is it true in that ineffable power which appertaineth to God whose highnes receaueth no felowship of any other? What a king is to his realme, that God is in ỹ worlde, one realme hath but one, so one worlde hath but one God, for

this

this cause and other the scriptues vse to call hym a king. No ship is well gouerned of many masters, no flocke of many shepherdes, no schoole of many schoolemasters, no cittye of many mayors, no host of many captaynes, no kingdom of many kinges, all thinges stand and are preserued by an vnitye. And Virgill recordeth this thyng, saying:

Principio celum, ac terras, campos q; liquẽtes
Lucẽtemq; globum lunæ, titaniaq; astra.
Spiritus intus alit, totam q; infusa per artus
Mẽs agitat molẽ, et magno se corpore miscet

First heuen and earth, & clay feelds in deede,
Wyth moone and stares, the spirite within doth feede:
The mynd spread through the vaines, eke moues the mole.
Mixing it self vnto the body whole.

The poet virgil beareth record that ther is but one God, for one body hath but one mynd, and God is the mynd of the world, wherefore as there is but one world, so ther is but one God. And that no man should misdeeme this spirite and mind of which hee speaketh, not to bee God, he expoundeth these wordes in an other

other place, saying:

Deum namq; ire per omnes,
Terrasq; tractusquè maris, cœlumquè profundum.

God goeth through al, sene or vnsene with eye.
Through earth, and sea, through heuen deepe and hie.

Ouid also in his booke called Metamorphosis, witnesseth, that one God formed all thinges of a confused heape. I doe not call poets to witnesse, that I thinke any credit to be geuen to their wordes, but to shew that this thing is so manifest a truth, that they which weare blind did see it. But as I haue spokē of Poets, so will I speake of the Philosophers.

Thales. Thales Milesius one of ỹ vij. famous wise men, held opinion that water is the stuffe & matter of which all thyngs were made, and that God formed them thereof, granting both one God to be maker of all thinges, & also telling wherof. For the scriptures call the confused heape, of which al things were made by the name of water as it is writtē the spirit of god was borne vpō the waters. Pithagoras also defineth God to be a mynd, filling, & ruling

Gene. 1.

Pithagoras

ruling al the pozcions of the wozld. And one body hath but one minde, wherfoze ỹ wozld hath but one God. Foz God is a mind, & the wozld is the body, Ye also said that the nũber of thꝛæ was ỹ begin ning of all things, teaching the people of his time that God is a trinitie, in a ridle & obscure speach, because it wold not be boꝛn openly. If ther were many wozlds as some thinke, it were some pꝛobabili- tie to say ther were many gods. Parme- nides thinketh ỹ there is but *vnum ens*. The noble & wozthy philosopher Aristo tle departynge out of this lyfe, pꝛayed vnto the same *ens* saying: *ens entium mise rere mei*. the fusteyner of all things that haue their being, haue mercy on me. And well may God be called *ens*, who on ly is of himself, & all things haue their be ing of him. Plato also saith, that the go- uernaunce of this wozld is a Monarchie & ỹ god only both made & ruleth it. Her mes trismagist. teacheth the same thinge & that he is vnsearchable. Marcus Tul lius the famouse oꝛatoꝛ agꝛeth with thè who teacheth that God is, *Mens soluta quedam & libera, & segregata ab omni cõ- cretione mortali, omnia sentiens, & omnia mouens*.

Parmeni- des.

Aristotle.

Plato.

Hermes.

Tullius.

mouens. God is a ſimple mind, neither being made of matter and forme neither mingled with accidents knowing all thinges, and ordering them.

The Sibilles alſo taught the ſame in old time, which were womẽ that did prophecie before the cõming of our ſauyour Chriſt, ſo called becauſe they diſcloſe many of Gods ſecrets.

For the Alians call the Gods, Sions not Theous, and counſel or ſecrets, not Boulen, but Bullé, & ther were. of the. The moſt famous of them, which was called Erithrea, ſayth thus of God.

Sibbella. Erithrea.

Εἷς θεος ος μονος εσιν υπερμεγεθης αγεννητος

One God alone there is I wot,
Both infinite, and vnbegot.

Who is called alſo for the ſame ſkill, *ametor*, & *apator*, motheries, & fatheries. She witneſſeth alſo that this god made heauen, and garniſhed it wyth lightes, made earth and the waters ſaying:

Αλλά θεος μονος εἰσπανυπερτατος ὸς πεποιηκεν
Ουρανον ἡλιον τε καὶ ἀστερας ἠδε σεληνὴν.
Καρποφορον γαιαν ατε καὶ ὑδατος ὀιδματα
πωντά.

Ther is alone one chief god which did make
The heauen, the ſun, the mone, and eke the
ſtars:

The

The steady earth, and sea flouds that shake.
With all fruit bearing trees. &c.

And that he is onely to be honoured, and none other thyng.

αὐτον τον μόνον ὀντα σεβισσθαι πάντα κοσμον
Ος μονος εις αἰῶνα χαμαὶς αἰωνος ετυχα.
Him onely worship ye,
That ruleth the worlde alone,
Which hath from the beginning be,
And euer shalbe one.

And she bringeth a reason why, for as much as he is gouernour of the worlde, and only without beginning & endyng. An other Sibille also cryeth that thys is the voyce of God.

Εἰς μονος εἰμι θεος καμ ὐκ εστι θεος αλλος.
I am one God my selfe alone,
And beside me God is there none.

Appollo also, whom the folishe people for his wisdome supposed to be God, worshipping him as god after his death, when he was demaunded what God was, made this aunswere. *Apol.*

Αὐτοφύης ἀδίδακτος ἀμήτωρ ἀσυφέλιντος
ὀυνομα μηδὲ λογω χωρουμενον εν πυρι ναιων
Τουτι θεός, μικρα δὲ θέου μερίς ἀγγελοι ἡμεῖς.

He that is of himself and of none other,
Whom naught can hurt, who neuer had a
mother,
Whose name can by no meanes be full ex-
prest.
Who in the fier doth lyue and take his reste,
Lo this is God: as for the angels and we,
Of this great God a right small portion be.

Be not discontent (gentle reader) ỹ I myngle the sayinges of Philosophers and Poets, with the veritie of the scriptures. For Paule citeth Poets to fortifie Gods prouidẽce, saying: In him we liue, moue, and haue our being, as certeine of your own Poets say, for we are also his generation, the Prophets also make relation of Giantes, and of the bally of Titans. Esay telleth of the Meremaydes of the daughters of Sparowes, and Jeremy sayth of Babilon, that the daughters of Mermaydes shal dwell in it. The wyseman also speaketh of thẽ. Ezechiell mencioneth the destruction of Gog and Magog, which all be spoken of much in Poetes. The scriptures also vse to teach vs truth by a fable, as ỹ parable of trees in the booke of Judges wytnesseth, and many other. But to turne to our matter

Act. 17.

there

there is but one God, forasmuch as all men confesse hym to be a father, both because he is the fountayne of all thinges, and also geueth al necessaries to men as a father. But it is agaynst nature for any mã to haue many fathers, wherfore it is agaynst nature to worshyp many gods. He is a Lord also and a Maister, for to hym belongeth to auenge and punishe. But no man can serue two Maisters. Luke. 16. Wherefore if God be to be honored, hée is one God not many. If there be many, there can be no God which only is to bée honored. But how can the father, the son and the holy ghost being thrée, be one God? Truly because they are one mynd, one spirit, one substance, and can not bée seperate. The father is as it were a plentifull spring or fountayne, ẏ sonne is a riuer gushing out of it. The father is ẏ son Christ is the beame issuing out of it. The beame cã not be seperate from the Sun, nor the Riuer from the spring. Christ also is the hand of God, and the holy comforter is his finger, the hand & finger are not seperate from the body. I wil declare this with a familiar example. If a father haue a sonne, whom hée loueth so muche

God is a father.

How the father, Christ and ẏ holy spirite, be one God.

that he maketh hym ruler of hys house yet the house is sayd to be gouerned by one maister and ruler, not many. So the world is the house of one God, & the father and the sonne, because they disagrée nether in nature, ne in wil are one God. The kings image is called the king, and Christes image Christ, & yet they bée not two kinges, nor two Christes: so the father and Christ are one God, for Christ is the fathers image, no dead image, for he is life and resurrection: nor counterfaite, for he is truth: nor dumme, for he is the word. But the Arrians reply that as I say, Dauid, and Salomon are of one substaunce, & yet they be two men, not one man, that so albeit the father, the sonne, and the holy Ghost be one in substaunce, yet they are not one GOD.

An obiection.

I aunswere, that I say, Dauid, and Salomon, are called two men not one mã, because euery one of them, although they bée of one substaunce, hath a diuersity in tyme, in knowledge, in bygnes, in place. For there can be no vnitie, where there is diuersitie But the father the sonne, & the holy ghost are one God forasmuch as ther is no diuersitie amõg

The answere.

thé.

thē. They are all thræ immortall, of like knowledge & maiestie, & not conteyned in place but fillers of al places. as the Lord is my helper, I care not what mā may doe vnto me, and it is better to trust in god thē in mā. But in mē there is vnitie of certeine thinges onely, as of nature, or loue, or faith. Generall vnitie belongeth onely to the father, ỹ sonne, & ỹ holy ghost: wherfore they be one God. Farther that the father and Christ are one God, the prophet Esay teacheth, saying: the Lord hath said, Moreouer, the occupiers of Egipt, the marchātes of the Moriās and Sabees shall come vnto thee with tribut they shalbe thine, they shall folow the, & go with cheins vpon their feete. They shall fall down before thee, and make supplicatiō vn to thee, for God is in thee, and ther is no other God beside thee. God the father speaketh these wordes to Christ, who is one God with the father, for the father is in him, & saith that there is no God beside him. If thou deny thē to be one God, ỹ denyest the diuinity of ỹ father, who saith to Christ, God is in thæ & there is no God beside thæ, because he

Psal. 119.

Esay. 45

Iohn. 14.

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Psal. 127.

Esay. 45

Iohn. 14.

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Luk.16. *Nemo poteſt duobus dominis ſeruere.* No man can ſerue two maiſters. But both the father and Chriſt are to be honored and ſerued. For of Chriſt it is written

Math.2. that the three wiſe me̅ kneled down & worſhipped him and opened their treſures & offered vnto him giftes, gold, frankenſence and myrre. By gold confeſſing him to be a king, by frankenſence to be God, and by myrre, to be man neither are they blamed therefore. A woma̅

Math.15. of Cane worſhipped him and obteineth

Rom.1. her requeſt. And Paul in the beginning

Gala.1. of al his letters profeſſeth himſelf to be ẏ ſeruaunt of Jeſu Chriſt, wherfore he is

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Iohn.13. ſhip the Lord thy God, and hym only ſhalt thou ſerue. You call me (ſayth)

Chriſt

Christ) Lord and maister, and ye say well, for so am I. And he warneth vs ý we call not one another maister, for one is our maister. The Apostle also witnesseth that there is but one diuinitie, one power and maiesty of Christ and the father, saying: although there be that are called Gods, whether in heauen or in earth (as there be Gods many, and Lords many) yet vnto vs is there but *vnus deus*, one god, which is the father, of whom are al things, and we in him, & *vnus dominus*, one lord Iesus Christ, by whom are all thynges, and wee by hym. For as in that he sayth, that there is but one Lord Iesus Christ, the father is not denyed to be Lord: so these words vnto vs there is but one God, which is ý father, deny not Christ to be God. He numbreth not him among those which are Gods by nuncupation, but ioyneth & coupleth him with the father, frō whō he is vnseperable. The prophet Baruch saith of him: he is our God, and there is none other able to be compared vn to him. Wherfore either we must graūt him to be one God wyth the father, or els make the father vnderlyng to hys

Math. 23.

1. Cor. 8.

Baruc. 3.

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1. Cor. 8.

Baruc. 3.

son, for none is to be compared to him. That the Prophet speaketh these words of Christ ỳ same text following sheweth: it is he that hath found out all wisdome, & hath geuẽ her vnto Jacob his seruaũt, and to Israel his beloued. Afterward did he shew hymself vpõ earth, and dwelt among men. This text declareth also that Christ gouerned the congregation of the Israelites, in that it sayth, he founde out all wisdome, and gaue her vnto Jacob & Israell. Read that Chapter, & thou shalt finde ỳ he prepared the earth at ỳ beginning, & filled it with all maner of foules, and beastes, and that he gouerneth the same, and that he wotteth al things, that he is great and hath no end, high, & vnmeasurable, which thing, all proue hym one God with the father, as he testifieth of himselfe, saying to his father: *Hæc est vita eterna. &c.* This is life euerlasting, that they might know ỳ onely true God, and whom thou hast sent Jesus Christ, that is, that they might know thee, and Jesus Christ to be the onely true God. Neither doth (onely) here deny the holy Ghost to be one God wyth them, for asmuch as he is of ỳ same essence that they

Iohn. 17.

be

be, for he procedeth of thē both, no more than the father is excluded by the same word and the sonne, where it is written: The thinges of God, knoweth none but the spirit of God. The father and Christ are not excluded from that knowledge, which is sayd here to apertayne onely to the holy ghost. So whensoeuer they two are sayd to be the onely true God the almighty cōforter is not denied to be God also with them. Wee reade in the reuelation of S. Iohn, of a name which none knew, but he onely, who had wrytten it, that is Christ, & yet both ỳ father knew it, who knoweth all science, & ỳ almighty cōforter also, for he searcheth all things, yea the bottom of Gods secretes. 1. Cor. 2.

Wherfore when Moses cryeth, harken Israell, the lorde thy God is one God, when all the Prophets preach that there be no more Gods but one, the diuine nature and essence is not denyed to Christ and to the almighty comforter, no more than dominion and lordship is denyed to the father, because Paule sayeth, to vs is but one Lord Iesus Christ. So God is sayd onely to haue immortality, & yet neither Christ is immortall, who sayeth vn- Apoc. 19. Eccle. 42. 1. Cor. 2 1. Tim. 6.

to

Iohn.8. **to the rebellious Iewes:** verely verely I
ſay vnto you, if a man keepe my word
he ſhall neuer ſe death. **For if ỹ keping**
of Chriſtes worde lead vs to immortali-
ty, how much more is hee hym ſelfe im-
mortall, without beginning or end: Fur-
ther ỹ holy comforter, for of him Paule
wryteth: If the bloud of oxen, and of
goates, and the aſhes of an heifer, whe
it was ſprinkled, purified the vncleane
Heb.9. as touching the purifiing of the fleſh:
how muche more ſhall the bloude of
Chriſt which through the eternall ſpi-
rite offered himſelf without ſpot vnto
God, purge your conſciences from
dead workes to ſerue the liuing God.
Luke.7. **So God is ſayd onely to forgeue ſin, on-**
1.Tim.1. **ly to be wiſe, only to be mightye, only to**
1.Tim.7. **be good, which tertes & ſayinges, are ſpo-**
Luk.18. **ken of ỹ glorious Trinitye. If they wer**
ſpoken of the father onely, as ỹ Arrians
teach, then ỹ euangeliſt would haue ſaid
who can forgeue ſinnes but ỹ father on-
ly, and none is God ſaue the father one-
ly. Paule alſo ſayeth not, vnto the father
wiſe ōly, but vnto god king euerlaſtig im-
mortall inuiſible, & wiſe only, ỹ is to the
bleſſed Trinity bee honoure, and prayſe

for

for euer and euer. For if we take hym o-
therwyse, we make hym a lyar, who
graunteth power immortality, and wis-
dome, in diuerse and sundry places, both
to Christ our sauiour, & to the spirite the
comforter. And these thinges do only ap-
pertayne & belong to them thræ, neyther
are they attributed to any other. Wher-
upon it must nedes follow, that they bee
one God. Nothing proueth thys more
playnly than the hebrue text, whersoeuer
the scripture cryeth vnto vs, that there
is but one God. Moyses sayth vnto the
Israelits, *Iehoua Elohenou, Iehoua Ecadh,* Deu. 6.
ỳ is, the Lord our God, is one God or
one Lord. This text can not be spokẽ of
the father only, for the hebrue worde for
God is *Elohim,* of ỳ plurall number, not
of the singular, to teach vs that there bee
thræ vnconfounded, which neuertheless
are declared to be one God, and of one
essence, maiesty and power, for so much
as they are, *Iehoua Ecadh.* For *Iehoua,* is
the peculyar, speciall, honorable, & most
blessed name of God, for which ỳ Iewes
vyd vse to read *Adonai,* not that it coulde
not be expressed in their language but for
a more reuerẽce to Gods name. Moyses Deu. 4.
also

also sayth in an other place, vnto thee it was shewed, that thou mightest know that the Lord is God, & that ther is none but he, wheras for god, the englisch he vseth *Elohim*, so for the Lord, he vseth *Iehoua*. Esay the prophet doth lykewyse, speaking of one God, and reiecting all other. Wherefore the Trinitie is one euerlasting & the only immutable, inuisible, and almighty God. I will proue thys to be true in these foure words, power, name light, vertue, for the father is almighty as it is writtē: I am the Lord almighty And the sonne also is almighty, for the wyse man calleth him ỹ almighty hand, and the almighty word of God. The holy comforter also is almighty forasmuch as he is the finger of God, wherfore they are one God. They haue also one name: for the Apostles are commaūded to christen al nations in the name of the father of the sonne, and of the holy ghost. Note here that the scripture sayth in the name not in the names, and to teache vs that there is one dyuinitie, one maiestye, and one name of the three persons, the scripture telleth that Christ, & the holy ghost, come not in dyuers and sondry names, but

Esay. 44. and. 45.

Gene. 17.

Sapi. 11. & 17.

They haue one name.

Math. 28.

Iohn. 5.

but in one name Christ saith: I come in my fathers name and ye receiue mee not. This name of the father, is Christes name also, for the Lord sayth in the booke of departure to hym. *Ego antecedo in nomine meo, & vocabo te nomine meo domine in conspectu tuo.* That is, I wyll goe before thee in my name, and I wil call thee by my name Lord in thy presence. Thou learnest here that Christ, & hys father haue one name: learne also that the almighty, and alknowing comforter hath the self same name, in that he commeth in the name of Christ, as it is writtē: that comforter the holy ghost Iohn.14. whom the father wil send in my name. He is sent in Christes name, wherefore he hath one name with him and the father. This is the name of the blessed tri Act.4. nitie,, of which it is written: there is no other name vnder heauē in which we must be saued, wherfore they haue but one diuinitie. I will proue the same of those thynges which ỹ scripture sayth of God. God is light (sayth John) and in 1.Iohn.1. him is no darkenes. Christ also is light, Iohn.1. for of John ỹ baptist it is writtē: he was not the light, but was sēt to beare wit

nes

nes of the light which lighteth all me comming into the world.

God is light. 1.Iohn.1.

Christ is the true light. 1.Iohn.1.

Ergo Christ is true God.

Psal. 4. Of the almighty comforter also it is written: *Signatum est super nos lumen*, the light of thy countenaunce, O Lord, is sealed vpon vs, but how is the lyght sealed? who is the seale? ỹ is the holy ghost,

Ephe.1. of whom Paule wryteth ye are sealed wt the holy spirite of promis, which is the earnest of our inheritaunce. Note also ỹ he is not another light but the same light that the father is, for he is the light of his countenance, wherefore hee is the same God, and one God wyth the father and the sonne. But some felow will aske me where I finde the father to be lyght: truly in Paule who calleth Christ the brightnes of euerlastyng lyght, where by euerlasting lyght, the father is ment. Christ

Heb.1. also is vertue, for Paule calleth hym, *dei virtutem atque sapienciam*, the vertue &

God is vertu.

1.Cor.1. wisdome of God.

We reade also, that the father is vertue, where it is written: *videbitis filium hominis ad dexteram virtutis*, ye shall see

Christ

Christ, ye shall se the son of mā on the right hand of the vertu or power. And that the holy ghost is vertue Christ witnesseth saying: *Accipietis virtutem aduenientem in vos, spiritus sancti*, you shall receiue vertu or power of the holy ghost Luke also speaketh this of the holy gost *Virtus exibat de eo*, vertue gushed out of him, wherfore they be one God, The sō is life who sayth: I am the way truth, & lyfe. So the father also is life, as John witnesseth saying: that which was frō the beginning, which we haue heard, which we haue seene with our eyes, which we haue loked vpō, & our hāds haue handled of the word of life: for the life appeared, & we haue seene & beare witnes and shew vnto you that eternall life which was with the father. Here he named our sauiour Christ the word of life & eternall life. But what meneth he by calling him ỹ word of life, thē ỹ he is the word of ỹ father, wherfore ỹ father also is life And if so be the Apostle call Christ lyfe, why is not the aknowing comforter lyfe, who is the spirite of lyfe, as it is wrytten: The spirite of lyfe was in the wheles. Note here reader

Math. 26.
Act. 1.
Luke. 6.
God is life.
Iohn. 14.
1. Iohn. 1.

Ezech.1. der that Christ is not another lyfe, but the same life that the father is, in asmuch as hee is that eternall lyfe, whiche was with ỳ father. For if he be one life with ỳ father, then hee must nædes be one god with hym. The father also is a flud, as he recorded of himselfe: I will flow vpon you like a water flud of peace, and like a flowing streame. And Christ calleth ỳ almighty comforter a fludde, saying, out of his belly shal flow riuers of water of life. Thys spake he of ỳ spirit. Wherfore the holy ghost is a flud or streame, & that a mighty & great flud, washyng and clensing ỳ heauenly citie of Ierusalem from all filth and vnclennes as Dauid witnesseth, there is a flud, which with hys ryuers reioyseth the cittie of God the holy dwelling of the highest, no other streame can wash, purify & clense vs, but thys. God graunt that this flud may ouer flow the bankes of Englande: God send it into the court, & into the kinges chamber, into his hart, and into his counsels chamber, & into the middest of the parliament house, to wash and banish alway all couetonsnes, in spirituall thinges, as ferming of benefices, pluralities of prebēds

God is a flood or stream.

Esay.66.

Iohn.7.

and

and perſonages, abeſence from cures, from colledges, impꝛopiations, firſte fruites &c. and parcyalytie and the gredines of ambition, pꝛyde, vnmercyfulnes and oppꝛeſſion out of the hartes of nobilitye. God ſend it into the hartes of Biſchopes that they may once agayne yet be pꝛeaching pꝛelates, and all pꝛieſtes, that they may powꝛ forth cleane & pure doctrine as diligently as they haue powꝛed holy water many a day. The holy ſpirite is the true holy water, the true flud waſhing away our ſinnes, not the vnpꝛofitable ceremonies of the fier of Rome. Wherfoꝛe our ſauiour Chꝛiſt muſt nœds be a flud alſo, foꝛ out of hym guſhe theſe ſtreames of eternal life. They haue alſo one operation, & they do woꝛke al things vnſeperably, as I haue pꝛoued in ỹ chap. befoꝛe, wher I declared mans ſoul to be ỹ image of God, wherfoꝛe they haue one diuinitie. Moꝛeouer it is wꝛitten: grace with you & peace frō God the father, & our Lord Ieſus Chriſt. Beholde thou ſeeſt here that one grace commeth from the father and the ſonne, & one peace likewiſe, the ſame alſo cōmeth from ỹ holy ghoſt, foꝛ of peace it is wꝛitten: the fruit

They haue one grace.

Galat. i.

Galat. v.

of the ſpirit is loue, ioy, peace, long ſuffring: & Zachary calleth hym ỹ ſpirite of grace. God hath promiſed to poure vpon Ieruſalem the ſpirit of grace and mercy, and Peter ſayth to thoſe that were pricked in theyr hartes through preaching, *Accipietis gratiam ſpiritus ſancti*, you ſhal receiue the grace of the holy ghoſt. They haue alſo one charity & one loue, for the father and the ſonne it is written: who loueth me, ſhall be loued of my father, and I will loue him: and of the holy comforter, the fruit of the ſpirit is loue. Through this loue of all the three perſons Chriſt ſuffred death that wee might liue, for of the father it is written: God ſo loued the world, that he gaue his only begotten ſonne, and of Chriſt, I lyue by the faith of the ſonne of God which loued me, and gaue himſelfe for me. The ſpirit alſo gaue hym, for Paul ſayth of Chriſt, which through the eternall ſpirit offred himſelf without ſpot vnto God. They haue alſo one counſel, for Eſay calleth the holy ghoſt, the ſpirite of counſell and ſtrength, and Chriſt is called, *Angelus magni conſilij*, an angel of great counſell, becauſe he is the wiſdom of

Act. 2.

One charity.

Iohn. 14.

Iohn. 3.

Gala. 2.

Heb. 9.

Eſay. 11.

of GOD, they are of one will, they commaund and forbidde one thing, their calling is not diuers, but one. And as the father is called Lord, so is the holy comforter, so is Christ. One counsel

We reade that the spirite of the Lord came vpon Sampson, whom he calleth also his strength, saying: if my hear were cut of, my strength would go from me But after that his foure lockes were cut away, the scripture saith, that the Lord departed from him, calling the spirit which gouerned him. Lord. If they haue one nature, one kingdome, one power, one counsell, one opperation, one name one vertue, one life, one peace, one grace one commaundement, one vocation, one will, & seing they be one light, one charitie, one streame, and one Lord, how cã they be diuers gods: There is a generall vnitie of all thinges in them, wherefore they must nœdes be one God also. Iudi. 14. Iud. 16.

I trust now it be sufficiently fortified, & established that there is but one God, of heauen and earth, who gouerneth & ordreth all things. Naturall reasõ proclameth this, as it were out of some high place vnto all creatures. His almighty &

euerlasting power proueth ỹ same. The Poets confesse and graunt him to be alone, the Philosophers cõdiscend to thẽ, the Sibilles magnifie and acknowledge him, ỹ false gods of ỹ Pagans thẽselues confesse him: the Prophetes of the true God euermore taught this, the Euãgelistes and Apostles fortifie the same: nature preacheth one God, which acknowledgeth one world: faith telleth vs the same, for there is but one fayth of both testaments, as the Apostle witnesseth, ỹ baptisme also, for ther is but one bath of holy baptisme, whiche is ministred in ỹ name of the trinitie The glorious death of many thousandes of martirs, both of men, children, women, & virgins, which by no maner of tormentes could be plucked away frõ this fayth, haue sealed it: and the constant and stedfast consent, agrement, and conspiration of all tymes and nations with one minde and accord hath enacted this, so that the gates of hel shall not preuaile against it.

The xxix. Chapter.

¶ All the partes of the difinition made of God are proued to agree vnto Christ.

As

AS I haue ſpoken of all iij. perſones of the bleſſed trinitye together, ſo now for a more euident præfe of my laſt content, I will fortifie out of the ſtore houſe of the ſcriptures, that all ỹ parts of my definition made of the onely kyng of kyngs, immortall, and almighty God, doe belong and apertayne alſo both vnto Chriſt, and to ỹ alknowing and moſt bleſſed comforter. The firſt parſel of my definition was: God is a ſpiritual ſubſtance. That Chriſt is a ſubſtance, no mã will deny, for he is no accidẽt. Read my 24. chap. and there thou ſhalt finde this thing proued. But how can you proue ỹ he is a ſpirituall ſubſtance? The prophet Jeremy ſaith: *Spiritus ante faciẽ noſtram Chriſtus dominus*, that is, the ſpirit before vs, Chriſt the Lord. Note, ỹ he calleth hym both ſpirit and Lord. If there be no ſpirit he can not be God, for God is a ſpirite: and in as much as hee is a ſpirite and a ſubſtaunce, hee is a ſpirituall ſubſtaunce, not touchyng hys humanitie, but touchyng that nature, in which he is Lord, as ỹ prophet declareth very well, ſaying: the ſpirit before vs

Chriſt is a ſubſtance.

Threno. 4.

Chriſt is a ſpirit.

Christ the Lord, meaning ẏ he is Lord in that he is a spirit, for the Lord is a spirit. Pure nature folowth in the definition. By the word pure is ment, that God is one, and a singular substãce, not mixt, not compost. Either Christ is such a substance, or els he is a creature. If he be a creature, then is he subdued to vanitie, not willingly, for the Apostle witnesseth.

2. Cor. 3. A single nature and not mixt.

Rom. 10. *Quippe vanitati creatura subiacet nõ volẽs.*

Euery creature is subdued to vanity,
Christ is not subdued to vanitie,
Ergo Christ is no creature.

Iohn. 14. That Christ is not subdued to vanity, I proue thus.

The ruler of this worlde came and found nothing in hym.

Ergo he is not subdued to vanitie.

But some Arrians will say, ẏ he was subdued vnto vanity, in ẏ he toke our nature vppon him to restore vs, when we were forlorne: for the preacher cryeth of all things vnder heauen: all is but vanitie, all is but plaine vanitie. Albeit this were truely spokẽ, yet cannot S. Paules saying be verified of Christ, who sayth: euery creature is subdued vnto vanitie, not willingly. Christ toke our nature

Eccle. 1.

ture willingly, restored vs willingly by hys precious death and passiō, as he him selfe doth testifie: no man doth take my life frō me, but I put it away my selfe, wherefore he is no creature. *Ergo*, he is a pure, simple, and single nature, without all mixture or composition. Immutable: Paule telleth vs that hee is immutable, for in his letter to his countrey men, he witnesseth that the father speaketh these wordes of the ci. Psalm. vnto Christ: Thou Lord in the beginnyng hast layd the foundation of the earth, and the heauens are the workes of thy handes, they shall perishe, but thou shalt endure. They shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged, but thou art the same, that is, vnchaungeable, and thy yeares shal not fayle, Lo the father witnesseth that Christ is immutable. We read also, *Iesus Christus heri & hodie idem est, etiam in secula.* Iesus Christ yesterday and to day, and the same continueth for euer. Thys property belonging to no creature proueth hym God. For,

Heb. 1. Psal. 101. Heb. 13.

God only is immutable,

Iesus Christ is immutable.
Ergo Iesus Christ is God.

Iuuisible: Thys is an other property which the scriptures geue vnto GOD. Christ is a spirite touching one nature: then if all spirites, if our soules be vnuisible, how muche more is Christ vnuisible, the maker of spirites and soules? Paul calleth hym touching this nature, *virtutem dei*, the vertue or power of God. Wherefore he is inuisible, vnsearchable: Paul in the same place calleth him the wisdome of God, & the wisdome of God is vnsearchable. There folowth in the definition: Filling heauen and earth. Thys also belongeth vnto Christ, for of hym it is written: Wisdome reacheth from one end to an other, mightely, and ordreth all thinges louingly. Herken also what he sayth vnto hys disciples. Wheresoeuer two or three bee gathered together in my name, there am I in the middest of them. Thys proueth hym to be the true God, for no creature can be euery where. Full of vnderstanding: hée is the wisdom of God. Full of truth: I am the way, truth, and lyfe. Full of righteousnesse, *Pater non iudicat quem-*

He filleth heauen and earth. Sapi. 8.

Math. 18.

Sapi. 8.
1. Cor. 1.

quemquam, sed omne iudicium dedit filio. Iohn.14.
The father iudgeth no man, but hath Iohn.15.
geuen all iudgement vnto Christ, **who in the last day, shall appeare both vnto good men and euill, in that form in which he suffred, not in hys deuine nature. The father is sayd to iudge no man, because neyther hée nor his sonne, in hys diuinitie shall be seen in iudgement, for their diuinitie is all one. Then Christ is ful of righteousnes, forasmuch as he shal iudge the world in his humanitie, vnto whom** the father sayth: God thy seate shal be Psal.44.
for euer and euer. The scepter of thy Heb.1.
kingdom is a right scepter. Thou hast loued righteousnes & hated wickednes. **Full of mercy.** The wisdome from Iacob.3.
aboue is full of mercy. When he was Phil.2.
equall with God, he made himselfe of no reputation, and tooke vpon hym the shape of a seruaunt for our sakes, which were his enemies. **Full of wisdome:** in Christ are hid all treasures of Colloss.2.
wisdome and knowledge. **Full of all** Colloss.1.
maner of goodnes: for in him dwelleth all the fulnes of the Godhead bodely, and of his fulnes haue all we receiued Iohn.1.
grace for grace. **Iames also witnesseth:** Iacob.3.

that

that the wisdome from aboue is pure, peaceable, gentle, easie to be intreated, full of mercy, and good fruites. The next property of God is to be eternall. This belongeth to Christ. for he is the beginning of all thynges, he is ỹ progresse or middle course, and he is the end and pricke. The beginning and ending, for he sayth: I am Alpha and Omega, the beginning and the ending. And he is the middle course, in ỹ he saith, I am the way. He promiseth lyfe without end to such as kẽpe his word, saying: Verely, verely I say vnto you, if a mã keepe my word, he shal neuer see death: therfore he himself must nedes be immortal.

Iohn. 14.

Iohn. 8.

Nothing is without end and beginning, saue God onely.

Christ is without beginning and end: Ergo Christ is God.

There followeth in the definitiõ of god, maker of all things: that Christ made all thinges, Paule recordeth, saying: for by him were all things created, things that are in heauẽ, and things that are in earth, things visible, and things inuisible, whether they be maiestie, or lordship, either rule or power.

Collos. 1.

He

He that made all things is God. Heb.3.
Iesus Christ made all thinges. Coloss.1.
Ergo Christ is God.

Thē it followeth in the same discription: Subiect to nothing, and gouerning all things. He is subiect to nothing, for we read of him, he that cōmeth frō heauē is aboue all. He gouerneth al things, for he saith: whatsoeuer the father doth, that doth the son also, & my father worketh hitherto, & I work: whatsoeuer we aske the father in his name, he will doe it, and without him we can do nothing. This declareth him to be God by nature not by nuncupatiō only, as they of whom it is written: *Ego dixi dij estis*, I haue said you are Gods. It followeth: knowing al things: Nothing hath this knowledge but God, as I haue proued before But we read ỹ Christ knew the inward thoughts and intents of men. Iesus did not put himselfe in their hands, because he knew al men, and neded not that any should testifie of thē, for he knew what was in man. He knew the houre of hys death, he knew that al his disciples shuld be offended in him that tyme, he knewe that Peter would fall & ryse agayne, he knew

Iohn.3.
Iohn.5.
psal.81.
Iohn.2.
Math.26.

knew what would become of Judas, he opened the myndes of his disciples, that they might vnderstād ỹ scriptures, and ỹ disciples cõfesse him to know al things saying: Now we know that thou knowest all thinges, and nedest not to ask any question

Luke.14. Iohn.16.

The next thing apperteyning only to God, is forgeuing of sin: for I haue proued before that no creature can doe this but we read that Christ forgeueth sinne and is reuiled of the Phariseis therfore, who also forgeueth many sinnes to Mary Magdalene, because she loued much.

Mark.2. Luke.7. Apoc.22. Mat.2.15 and.28.

To be honored: John would haue worshipped an aungell, but the angell forbiddeth him: the wyse men, the Cananyte Mary Magdalene, Joanna, Marye of James, and other worshipped Christ, & were not blamed therefore: And Paule in his epistles cõfesseth himself ỹ seruãt not of any angell or archangell, but of Jesus Christ. Wherfore he is one God with the father, for one God only is to be worshipped. There foloweth in the definition of God, to be called vpõ, and ỹ he põdreth our desires. That Christ is to be prayed vnto for al maner of things

Rom.1. Philip.1. Math.4.

the

the Prophet Esay teacheth vs saying: Esay.11.
The roote of Iesse shalbe set vp for a Act.7.
toke the heathē shal pray vnto him. &.
Steuē crieth vnto him: Lorde Iesu re- Act.9.
ceue my spirit. Paul asketh him, Lorde
Lord what shall I do? and he is taught.
Paul also praieth vnto him, & ỹ father to
gether saying: God himself our father 1.Thess.3.
& our lord Iesus Christ, guid our iour
ny vnto you. And againe our lord Iesu 2.Thess.2.
Chrst himself, & god our father which
hath loued vs, & hath geuen vs euerlast-
ing cōsolatiō, & good hope through grace
comfort your hartes and stablish you in
all doctryne and good doing. The Apostle
sheweth that he is one God with the fa-
ther, and of equall power, in that he offe-
reth one praier to them both, and in that
he putteth otherwhiles ỹ father formost,
and otherwhiles our sauiour Christ. Iu- 1.Iohn.1.
stifying and sauing vs: who iustyfyeth & Rom.10.
saueth vs, but he who is our sauiour, our
raūsom, our spokesmā, our mercy stock,
the end of the law to al beleuers, of whō
Iere. sayth: This is the name, hat they Ierem.33.
shal cal him, the Lord our iustifier. Al-
mighty followeth and endeth the defini-
tion. If it be true which Paul saith: I can

doo

Phil. 4. doo all thinges through the helpe of Chriſt, which ſtrẽgthneth me, how much more is Chriſt almighty himſelfe, of whom

Apoc. 1. John writeth, *Dicit dominus omnipotens*

Sap. 11. 18. the Lord almighty ſayth. And the wyſe mã calleth him the almighty hand, the almighty arme, ỹ almighty word of God. Seing therfore ỹ ſcriptures do continually preach one GOD, and the ſame do graunt all thinges belonging to the maieſty of the Godhead vnto Jeſus Chriſt, eyther we muſt deny the father to be the almighty & only inuiſible God, or elſe we muſt confeſſe his ſonne by veritie & vnitie of nature to be one God with hym.

The xxx. Chapter.

All the partes of the ſame definition are proued to agree to the almightye comforter and ſpirite.

THe alknowyng comforter alſo in one god with thẽ both, for aſmuch as it cãnot be denyed, but ỹ all and euery one of the ſame thynges do appertaine vnto hym. For a playne & euident proofe of this, I will courſe ouer the definition, or rather deſcriptiõ of God once agayn

agayn proouing the same to be the definition of the holy comforter: God is a spirituall substãce: so is the holy comforter. That he is a spirite no man will deny: ỹ he is a substance, not a godly motion or cõcitation, not an accidẽt, I haue proued in my. 23. chap. He is also a pure nature vnmixed, vncompost, vncreate, for he is no creature: which all & euery one are bonde as seruauntes vnto their maker, not frée, nor at their liberty, as it is written: *Vniuersa seruiunt tibi*, All thynges seruе thee. The holy spirit speaketh this by Dauid. He sayeth not *seruimus*, we seruе thee, but *seruiũt*, they seruе. Paul also sayth: *Creatura liberabitur a seruitute corruptionis*. The creature shalbe deliuered frõ the bõdage of corruptiõ. But of the holy ghost it is writtẽ: *vbi spiritus domini, ibi libertas*, where as is the spirit of the Lord, there is fredom. We read also of him, that he deuideth to euery mã seuerall giftes as he will. 1. *Cor*. 12.

Psal. 118.

Rom. 8.

2. Cor. 3.

1. Cor. 12.

All creatures do seruе. *Psal*. 118.
The holy ghost is at liberty, 2. *Cor*. 3
Ergo, the holy ghost is no creature.

And if he be no creature, he is a singular & pure nature, void of all cõpositiõ & mixture.

ture. Immutable, what soeuer is immutable, is a creature: Inuisible, al spirites be inuisible, but not immutable: for to be both immutable & inuisible apperteineth onely to the maiestie of God. Wherfore the holy ghost is God. Filling heauē & earth, folowth in the definition, which thyng truly belōgeth onely to the diuine & blessed nature as ỳ Psalmograph witnesseth: *domini est terra & plenitudo eius.* The earth and the fulnes therof is the Lordes, & he saith by Ierem. I fill heauē & earth. Now ỳ ỳ blessed cōforter doth so, ỳ booke of wisedome telleth, saying. The spirit of the Lord filleth the roūd cōpas of the world: & Dauid teacheth ỳ same, saying: whether shall I go thē frō thy spirit? whether shall I go from thy presēce? If I clime vp into heauen. &c. What angel, what archangel, what rule, what power, what creature is sayd to fill the worde, the which the holy cōforter doth? Yea and more then the whole worlde, for hee filled the Sauiour of the world, as it is written: Christ ful of the holy ghost, returned from Iordan.

Psal.23.
Ierem.23.
Sapi.1.
Psal.138.
Luke.4.

God onely is euery where,
The holy ghost is euery where,

Ergo

Ergo, the holy ghoſt is God.

Vnſearcheable: no man can cõprehend what maner of thyng his owñ ſpirite & ſoule is, and ỹ mynde, which almoſt iudgeth and diſcuſſeth all thyngs is not able to diſcuſſe it ſelf, much more the ſpirit of the almighty God ſurmounteth our vnderſtandyngs, and not onely ours, but alſo of angels, and archangels, for of the ſpirit, Dauid writeth: God which is thy God hath anointed thee with the oyle of gladnes, aboue thy felowes. The holy ghoſt is this oyle and anointment, for Peter witneſſeth that Chriſt was anointed with the holy ghoſt. And well is the holy ghoſt named ỹ oyle of gladnes, leaſt thou ſhouldeſt ſuppoſe him to be a creature. For the nature of oyle is ſuch, that it will not be mingled with any meiſte creature, but beareth aloft, and kæpeth aboue, when other natures deſcend to ỹ bottom. Full of vnderſtanding: for he is the ſpirite of vnderſtanding. Full of trueth: for he is the ſpirite of trueth, which the worlde can not receiue, and which proceedeth from the father, and of him it is written: he ſhall teach you all trueth. Full of righteouſnes: for as the

Pſalm. 64.

Act. 10.

Why ỹ ſpirit is named oyle.

Eſay. 11. Sapi. 7. Iohn. 14. and. 15.

sonne is our iudge, so iudgement belongeth to ỹ holy comforter, as it is writte: when I depart, I wil send the comforter vnto you: when he is come, he shal iudge the world of sinne, of righteousnes, and of iudgement. Thys text teacheth him to be a punisher of sin, an auenger of vnrighteousnes & wrong iudgemẽts. Noble kyng Salomon through his inspiration gaue rightfull iudgemẽt of ỹ two infants. Daniel except he had bene inspired by him, could neuer haue disclosed the lye of Lechery. When Susanna was condemned vnto death through the false accusatiõ of ỹ elders, shé cryed with a loude voyce vnto God, and obteyned remedy. When shé was led forth vnto death, it is registred that the lord raised vp the spirite of a yong childe whose name was Daniel. &c. Also the spirit of Moyses was deuided among lxx. of the elders of Israel, that they might iudge ỹ people accordyng to ryght. Wherfore ỹ holy Ghost, who both teacheth other to iudge aright, & is a iudge himselfe, must nédes be full of all righteousnes. Ful of mercy: Ye is full of mercy, forasmuch as he sent Christ to restore vs, when we

John, 16.

Salomon.

Susanna.

Num. 11.

were

were forlorne, as ỹ prophet telleth vs in Christes person. *Adsit me dominus & spiritus eius*, the lord sent me & his spirit. His sending is his incarnatiõ, as I haue proued before. Ful of wisdom, for he is the spirit of counsell and wisdom. Ful of all maner of goodnes: He is ỹ spirit of lyfe, the spirit of knowledge, wisdome, & vnderstanding, counsel, strength, of the feare of God, of truth, of sanctificatiõ, of iudgement, of adoption, of promise, of grace, and loue, ioye, peace, long suffering, gentlenes, & goodnes it selfe, faythfulnesse, meekenesse, temperancy, be the fruites, and giftes of the holy spirit. Esay. 45. Ezech. 1. Esay. 11. Iohn. 15. Rom. 1. Esay. 4. Rom. 8. Ephe. 1. Heb. 10. Gala. 5.

Eternal: many thinges be euerlasting, which had their beginning, as angelles, as the soule of man and other: but they are not eternal, for that appertaineth only to the maiesty of the deitie. That the holy and almighty comforter is eternall ỹ Apostle witnesseth, saying: How much more shal the blond of Christ who thorough the eternal spirit offred himself without spot to God, purge your cõsciences? He is not content to call him eternall, but telleth vs also, that Christ through the spirit offered himself a playne Heb. 9.

sacrifice for our sinnes. And wée reade
Ephe.1. that Christ, before the foundation of the
world, chose vs.

Wherefore the holy comforter who
was the work master therof, was before
the foundation of the world, and forasmuch as he was before all, he hath no
end. For that which is without all begin
ning, is also without ending.

God only is eternall,
The holy ghost is eternall,
Ergo the holy ghost is God.

Iob.26. Maker of all thinges: Iob telleth that
Psalm.32. God with his spirite garnished the hea
uens, vnto whom Dauid agréeth saying:
the spirit of his mouth formed all the
hostes of them. Wherfore in the worke
Gene.1. of creacion, Moyses maketh relation of
him, shewing vs that the spirite of God
was borne vpon the waters. Basyl, who
for hys great learning was surnamed
Magnus, expoundeth thys text of the ho-
ly ghost, and sayth that hys predecessors
toke it so, and S. Austen is of the same
mynde, and Philip Melanthon alloweth
theyr interpretation, as I declared be-
fore. For truly the worde spirite can not
signify wynde in that place, the which

when

when these wordes were spoken, was vncreate. What is ment then by these wordes (Borne vpon the waters) Verely no blast of wynd, but that he sat on ỹ waters, for as ỹ hen sitting on her eggs hatcheth her yong ones, so the holy ghost hatcheth al creatures which there are called waters, as it is writtē: when thou letteste thy spirit go forth, they are made, so thou renuest the face of the earth. Psal. 103.

He that made all things is God. Heb. 3.

The holy ghost made all thinges,

Ergo, the holy ghost is God.

Iob also saith of hym: *Spiritus diuinus qui fecit me*, the diuine spirite who made me, cōfessing hym both diuine, & his maker. And as when we read: *Opera manuū tuarum sunt cœli.* The heauens are the workes of thy hand, we acknowledge Christ the maker of the world, which is Gods hand, so whē we read, *Videbo cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti.* That is, I will behold the heauens the workmanship of thy fingers, the moone and the starres which thou hast made. Let vs acknowledge also the holy ghost Gods finger to be our maker, for asmuch as the same Psalm. 22. Psalm. 8. Psalm. 18.

wo2kes in other places are called the wo2kes of God. Fo2 as when the hand wo2keth, the fingers wo2ke also, so the whole trinity fo2med all thyngs of a confused heap, whose wo2kes be vnseperable as I haue p2oued before. Gouernour of all thyngs: The canticle of Moyses rec2deth that he gouerned the congregation of the Israelites. Fo2 when they had passed ouer the sea, they gaue harty thanks fo2 they2 delyuerance to all the three persons: to the father, and the sonne in these wo2des. Thy right hand O Lord, is glorius in power, thy right hand hath also dashed the enemies: and to ỹ holy ghost, saying: with the spirit of thine anger the water gathered togither as a rock. Fo2 Christ is Gods ryght hand, and by ỹ wo2d spirit the holy ghost is ment, & in that he sayth Lo2d, he signifieth the father. Wherfo2e they2 delyueraunce is the wo2kemanshyp of the whole trinity, which wo2keth all thyngs in heauen and earth. But the p2ophet Esay p2otesteth the gouernaunce of the holy ghost mo2e plainly, saying: Where is he who brought them fró the water of the sea, as a sheepeheard doth hys

Exod. 16.

Esay. 63.

flocke

flocke? Where is he which led Moyſes by the right hand, with his glorious arme? Where is he that led thē in the deepe, as an horſe is led in the plaine? and he aunſwereth: the ſpirite of the Lord led them as a tame beaſt goeth in the field. The ſame ſpirit gouerneth the preſent congregation, geuing to one vtterance of wiſdome, to another fayth, to another giftes of healyng, to another power to doe miracles, to another prophecy, to another iudgement of ſpirites, to another diuerſe tongues, to another interpretatiō, as the Apoſtle witneſſeth, which be neceſſa- ofiices in the church. 1.Cor.12.

Who gaue Simeon an aunſwer that he ſhould not ſe death, before he had ſeen our ſpokeſman Jeſus Chriſt? The holy ghoſt. Who leadeth the congregation in to al truth? who teacheth vs all veritie? ỹ holy ghoſt. Who commaundeth to ſepe- rate Paul and Barnabas to the worke wherunto he had called them, that is, to preach the ſweete tidings of the goſpel to the gentyles? The holy ghoſt. Who for- bideth them to preach in Aſia? who com- maundeth Peter to aryſe and gette hym Luke.2. Act.13. Act.10.

downe & go with Cornelius seruaunts: who sent those seruauntes vnto Simon the Tamars house for Peter: The holy
Act. 8. ghost: Who monisheth Phillip the Deacon to ioyne him self to the chariot of the gelded man, which was chamberlein to Candace Quene of the Ethiopians: The holy ghost. Do not these texts proue hym to gouerne the congregation: to be mynd full of both good and euil: Do they not deny hym to be a creature: do they not fortifie hym to be the third person in the glorious Trinitie, and to be God: Yes verely.

All thynges are gouerned by God,
The holy ghost gouerneth al things
Ergo, the holy ghost is God,

Knowing all thyngs followeth, ꝙ which belongeth to the almightie comforter,
Esay. 11. forasmuch as he is the spirite of knowledge. The Apostle witnesseth that man neither by the helpe of his outward senses, nor through the gift of reason, can attayne to ꝙ vnderstanding of those things
1. Cor. 2. which are prepared for the chosen. He denyeth this knowledge to the senses, saying: *Oculus nō videt, neq; auris audiuit*, the eye hath not seene, and the eare hath not

not heard, for these be the two principal powers: and to all mans reason and wisdom, by these words following: *Neque in cor. &c.* neyther hath entred into the hart of man the things. &c. For ỹ hart is the place of understanding. Angels also are ignorant of some things, as of the last day and houre, which the father knoweth only. But of the holy comforter it is writtē: the spirit searcheth al things, yea the bottom of Gods secretes. Mark. 13. 1. Cor. 2.

Paul is not content only to say thys of the spirit, but he addeth two argumētes proving ỹ same. The one is a similitude that as the spirit of man knoweth the things of mā; so the spirit of God knoweth the things of God, & all things be his, *Ergo* he knoweth all things. His other reason is that the spirituall man through his inspiration discusseth all thinges.

He who knoweth all thinges is GOD,
The Holy ghost knoweth all thinges.
Ergo the Holy ghost is GOD.

The nert propertie in my definytion belōging to God only, is to forgeue sin. How proue you that the holy ghost can doe this? Harken what Christ our mer-

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Iohn.20. cy ſtock ſaith: Receiue the holy ghoſt: whoſe ſinnes ye remit, they are remit ted vnto thē. Note ỹ the holy ghoſt par doneth ſinne. No man can remit ſin, they doe only miniſter forgeuenes in ỹ name of the father, of the ſonne, and of the holy ghoſt: they pray, God pardoneth: they employ their ſeruice, remiſſion and mer cy cōmeth from aboue, as I haue decla red and proued in my Chapt. that God
2.Cor.6. onely forgeueth ſinne.

Farthermore, ye are waſhed ſaith S. Paule, ye are ſāctified, ye are iuſtified by the name of the lord Ieſu, & by the ſpirit of our God: *Ergo* the ſpirite forge
Eſay.6. neth ſinne. The Prophet Eſay telleth, that one of the Seraphins with a hot coale take frō the aulter with tonges touched his mouth, & his ſin was mol ten away. He meaneth neither charcole nor ſea cole, but the cole of the holy ghoſt who may be well called a cole, for he is fier: wherefore the holy ghoſt doth for geue ſinne. No man can deny but that in baptiſme ſinnes be forgeuen. The holy ghoſt by baptiſme doth regenerate vs, & make vs Gods children. For that we ſhould beleue him to be a worker in bap

tiſme,

tisme, with the father and the sonne, the bath of holy baptisme is commaunded to be ministred in this name also.

And for ỹ same skill it pleased the glo- Math. 28.
riouse Trinitie, he should appeare notably at Christes baptisinge, in the likenes of a Doue. And as for Christ, he was not baptized for any wrincle of sinne, but for our example and only erudition. Seing then the Holye ghost was a worker in Christes baptisme, much more he is a worker at our christenynges, which proueth him to forgeue sinnes.

God onely forgeueth sinne:
The holy ghost forgeueth sinne,
Ergo, the holy ghost is God.

To be called vpō & prayed vnto. The holy ghost is to be prayed vnto, for what Math. 28.
is baptisme, but an inuocation of the father, the sonne, and the holy ghost: as all thre be named, so they all thre heare ỹ prayer of the minister, forgeue ỹ sinnes of him which is christned, and make hym of the childe of damnation, the heyer of saluation. That we should fastly & firmly beleeue this workmāship of the whole Trinity in our christenynges ỹ the thre persons euery one were present at Christes baptising, who had no nede of baptisme,

Math.3. tisme, I say, but onely for our erudition and ensample. The father notifieth himselfe in the voyce which sounded, ỹ son, in mans nature, the aldoyng comforter appeared notably in ỹ likenes of a doue. Why in ỹ likenes of a doue, rather then of any other byrde, is declared before.

Rom.8. Moreouer ỹ holy ghost both heareth our prayers, for he is euery where, & helpeth our infirmities, as the Apostle witnesseth: *Ergo*, he is to be prayed vnto. To one sayth is hys gyft, prophecy is hys

1.Cor.12. gyfte: vtteraunce, myracles, iudgement, tõges, healing be hys gyfts. And trueth, for he is the spirit of trueth, & wisdome,

Esay.11. counsel, sanctification: life by ỹ same reason, and loue, ioy, peace, patience, gen-

Rom.1. tilnes, goodnes, holsly, meekenes, temperancy be hys graces & fruites, as is proued before: which proueth that he is to be prayed vnto. For the scripture vseth thys reasõ to moue vs to pray vnto god, that he is the geuer of those thyngs that are asked, as the Apostle Iames, sayeth:

Ezech.1.

Gala.5.

Iacob.1. if any of you lack wisdom, let him aske

Ephe.3. of God which geueth. And Paule: he is able to doe abundantly aboue all that we aske or thinke. And Christ wi-

seth

leth ꝑ same reason, saying: whatsoeuer ye aske in my fathers name, he wyll geue it you. ¶ If the Papistes can shew, that S. Paule and the blessed virgin, & other now beyng wyth Christ touchyng theyr soules, and in the earth touchyng theyr bodyes, doe now geue gyftes and graces vnto vs, truely I wold pray vnto them to geue me some. But who is able to proue this out of the scriptures. The spirit knoweth all thyngs, yea ꝑ bottom of Gods secrets, much more the bottom of our harts, Ergo, he is to be prayed vn to. Doth not he hear our prayers, which commaunded to seperat Paul and Barnabas vnto the worke, wherunto he had called them? Iohn. 14.

Paul was called an Apostle by God,
The holy ghost called Paul,
Ergo the holy ghost is God.

Preaching is a work.

It is no trifle to preach, but an earnest worke & labour, & the labourer & worke mã is worthy of his wages. The worke and office of saluation is vnrewarded in Englãd, & thought not necessary, which must neders bryng in the vncleane spirit of ignorance agayne. Therfore let vs pray to ꝑ holy spirit to amend it, & to seperat mo paules to this honorable work

and

and office It is a common saying, *Honos alit artes*, rewardes norish artes, & Magistrates are ordeyned of God to maynteine knowledge, to destroy ignorance and sinne. I would wysh that preachers were sent abrode into the countrey, as well as to cities, and great tounes for they are the shoppe of Christ as well as others. And that as Christ disputed in ỹ temple, & Stephen with the Libertines and Alexandrines. And Paul when he went a preaching disputed in ỹ audience of the people, against those that would not hear the truth, at Athens with Phylosophers, and at Ephesus and other places: that so now euery preacher which is knowen to be groundly learned and seperat to this office, whē he cometh to any parish which hath a popish person curat, that he would haue authoritie to examen them in the sacramentes, & other principall matters, & that they eyther acknowledge ỹ truth before their parishes or els be cōpelled to say their conscience and knowledge in open disputatiō with the preacher so that the church wardens of euery parish be ouerseers of the same for auoyding of tumult & disturbāce. By

Luke. 6.
Act. 6.
Act. 17.
Act. 18.

this

this meanes papistes & others shuld best be won, and ouercomed, and the people shoold learne more of one disputatiō thē in ten sermons. Farther, if there be any suspected to be an Anabaptist in the sayd parishes, I would to God well learned preachers were authorised to compell & call such to render accompt of their faith before the whole parishe, and if it were found Anabaptisticall, that the preacher enter disputation with him, and openly conuince him, by the scripturs and elder fathers, & if he remayn obstinat, the same preacher to excomunicate him, and then to meddle no farther with hym, but geue knowledge therof to the temporall magistrates, which for euill consderations may punyshe hym with emprysonment, death or otherwise, as their wisdomes shall iudge most mete for a ciuile quietnes, & a goody order. Now both papistes, & Anabaptistes complayn that they are put to silence, & the people haue more affiaunce in theyr scilence, then in the preachers, & do thinke y they coulo perswade and proue their matters, if they might be suffered. But if thys way were taken, it would apeare most euident that all theyr doctryne

doctryne were builded on the sande, not on the rock. There be many discrete and sober well learned preachers both in all the elder fathers, and in the scriptures, which if thys way were taken or any other like, would confound all heretickes, and beate downe papistry, and discourage the best learned of them, and perswade the people after an other sort then is done yet. Thus dyd the Apostles, thus dyd the elder fathers, as Ambrose, Jerom. Aug. and others, as appeareth of their workes, which be eyther sermons to the people, lessons, homelies, or disputations against heretiks. Now if a preacher come and preache in a paryth in the country, if the parson, vicar, or curate, bee of a corrupt iudgement, as the most deale be, by reason of the daply company and familiarity that they haue with their paryth, they do discredit the preacher when he is gone, and marre all that he hath done, which they neyther could, ne durst ioustify before hys face. Therefore I would were remedied thys way or some other: namely if they be maried men, then they wil slaunder them, raple on them, frumpe them: yea some noble and spiritual lordes

had

had rather receiue idle sodomites, & dum priestes to their chaplaynes, then maryed preachers. They think it vnmete ỹ such should be colligeners: nay it is vnmete ỹ your chaplaynes should be prebendaries in cathedral colleges, Deanes, Archdeacons, suffraganes, & lyue so idely as they do: and you which kepe them be gilty of their negligence, do oppres and rob the people of the word of God, & finde your seruauntes of their costes. It is vnmete for the kinges chapleynes, and Amners to be absent from these colledges, out of which they haue great liuinges, & to doe no good in the countrey about. It is not vnmete for maryed priestes, present in the colleges, & doing their duties to haue their liuings. I would the kings maiesty would geue his chapleyns sufficient wages, and bynde them to read a lecture of diuinitye euery day, or thrise a weke in hys hall: it were a noble order for a kyngs house to be a schole of diuinitie, and godly example to all Lords spiritual and temporall, then they should be as Esay calleth them, true nurses of religion. If such as be maryed were alowed their wages and cōmōs to their own houses, Esay. 45.

and bound by some statuts to preach on holy dayes in the cõtrey about, it were much better then it hath bene, or is, and yet neuertheles such as be single myght kæpe a cõmõ table, and a cõmõ haull, for all will not marry no more then they doe out of colleges. They should not liue idle ly as they haue done and doe, for Paules rule is, ỳ he which laboureth not, ought not to eate. And Saint Augustine in his bœke entituled *De operi monachorũ*, cry eth out agaynst idle collegeners. Were not this a better reformation, then to fnppresse and put downe colleges? O lyuyng God, this is a straunge kynde of surgery, and a straunge reformation, to swœpe things away, to make that priuat which was cõmon. Well Dauid sayth, that God will make them like to Sisera and Iabin, lyke vnto Oreb and Zeb, which haue the houses of God in possession, he will roote out their generation, euẽ to the pysser against the wal. I speake not thys of the vniuersities, but of cathedrall colleges and other, in which be sufficient liuings to maynteine maried men. But to returne to our matter like silogismes may be made of other mat-

Augustine.

Psal. 83.
Iud. 7.

matters as that.

God deliuered the children of Israell frō the Egipticall bondage. Deu. 5.
The holy ghost was their deliuerer,
Esay. 30.
Ergo the holy ghost is God.

If we ponder the circumstance diligētly, we shall find that Peter prayed vnto the holy ghost when he fel into a traunce & saw heauen open in Simon the tanners house. He prayeth to him ỹ sayth: what god hath clēsed, make thou not cōmō for it is wrytten, there came a voyce to Peter: arise, kyl and eate, & he sayd, god forbid lord. But the holy Ghost is hee who clensed, for he fel sodenly vpon the gentils to clence them, & he is called water & a floud for the same skil: Ergo hee prayed to the holy ghost. It is to be supposed that Peter prayed vnto hym, who answereth & cōmandeth hym in ỹ traūce to goe to Cornelius, but it is wrytten ỹ the spirit commaundeth him, ergo he prayed to the spirite. Also the spirite sent Cornelius seruantes vnto Peter, for he sayth vnto hym, goe with them, & dout not for I haue sent them. Therfore it is probable ỹ Cornelius also prayd vnto

Peter prayeth to ỹ holy spirite.

the spirit, albeit hee knew hym not well for his requestes were graunted of hym. Moreouer the holy comforter hath a temple, not of stone ne wood, but far more honorable, the bodies of the cleare & chosen for which Christ dyed, as it is wryt-
1 Cor. 6. ten: your bodyes are the temple of the holy ghost which is in you, whom you haue of God, & ye are not your own, for ye are derely bought, therfore glorify God in your bodies. Lo he both geueth him a temple, and calleth him God, & is he not to be prayed vnto & honored: That the holy ghost is ỹ true God, vnto whom temples are erected and builded, the Actes of the Apostles declareth with playne wordes. Ananias (sayth Peter) how is it that Sathan hath filled thine hart to lye vnto the holy ghost? and he addeth, thou hast not lyed vnto men, but vnto God. Lo ỹ holy Ghost is God, so John calleth Christ the true God. *Hic est verus deus, & vita eterna.* He is very God, and euerlasting life. And seeing there is but one God, the three persons are that one God, which is only to be prayed vnto, to be worshipped, and to whom we should dedicate, both the temple

ple of our bodyes, & all temples of wood, stone, or other stuffe, and to no sayntes departed, to no angels or archangels, for then wœ honour them which is idolatry and robbery. Temples are to be dedicated to God onely.

God only hath a temple,
The holy ghost hath a temple,
Ergo the holy ghost is God.

To be honored: Nothing is to be honored but God only, for it is written: *Seruierunt creaturæ potius quam creatori, qui est deus benedictus in secula*. They worshipped and serued the creature, more then the maker, which is GOD blessed for euermore. Yée both monysheth vs to serue GOD only, and reproueth such as honour creatures. Now that the holy Ghost is to bee serued and honored, the same Apostle witnesseth saying: beware of dogges beware of euill workers, beware of dissention for we are circumcision, seruing the spirit which is God. Loe Paule confesseth him selfe to be the seruaunt of the spirit Some do read here, *spiritu deũ colẽtes* seruing God in spirit, but ỹ greke text disclosseth ỹ interpretatiõ to be false which is, Τῷ πνέυματι θεό λατρέυοντες, ỹ is to say worship-

Rom. 1.

Philip. 3.

worshipping the spirit, which spirit is God, If Paul had mēt, *Quod spiritu deū colebant* that they in spirit serued God he would haue sayde, εν πνευματι, as he sayd in the same place, χαιρονοι ευχροκαι ουκεν σαρκι πεποιθότες, reioising in Christ & not trusting in flesh. For that ỹ holy ghost is to be worshipped, he declareth also saying: If all do prophecy, & there come in one that beleueth not, or one vnlearned he is rebuked of all men, & is iudged of euery man, & the secrets of his hart are opened, and he falleth downe on his face & worshippeth god saying that God is in you in deed. but he who spake in thē was the holy ghost. of whō prophecy cōmeth, & of whom it is writtē: *Non estis vos qui loquimini. sed spiritus patris qui loquitur in vobis.* It is not you which speake, but the spirit of my father which speaketh in you. Wherefore when they fal down & worship him which is in them, they worship the holy ghost, If the sweete flesh of our sauiour Christ be to be honored, as we are commaunded, *adorate scabellum pedum meorū* worship the footestole of my feete, ỹ which is ioyned in vnitie of person to ỹ diuine

1. Cor. 14.

1. Cor. 9.

Psal. 98. Christes flesh is to be worshiped.

diuine nature and promoted to the com-
pany and felowship of ỹ deitie, without all doubt the allknowing cõforter is to be honored, of whõ this flesh was cõceiued. For by ỹ fote stole, earth is vnderstãded as it is writte. Heauẽ is my seat, & the earth is the stoole of my feete: ỹ by the earth, Christs flesh is ment. To worship any other earth, is Idolatry: and well may his flesh be called so, for all flesh is earth. The Arrians deny that the holy ghost is to be serued, because Iohn writeth: The houre now is, whẽ true worshipers shall honor the father in spirit & truth, for such the father seketh to worship him. God is a spirit, and they that worship him, must worship hym in spirit & in truth. If they deny ỹ holy ghost to be honored, because ỹ Euãgelist doth not say, ỹ spirit is to be honoured, but God must be honored in spirit, they must deny likewise, that Christ is to be honoured, because he sayth that God must be worshipped in trueth, for Christ sayth, I am trueth.

Luke. 1. Esay. 66.

An obiection.

Iohn. 4.

The answere.

Iohn. 14.

God onely is to be serued,
The holy ghost is to be serued,
Ergo, the holy ghost is God.

Iuſtifiyng vs: Paul prœueth the ſpirite to be a iuſtifier, ſaying: ye are waſhed, ye are ſanctified, ye are iuſtified by the name of the Lord, and by the ſpirit of our God. Almighty: this belongeth to the comforter, for he is ỹ finger of God, or els the finger of God is weake, then is ſome impotẽcy in hys hand, in Chriſt: for whatſoeuer the hand doth, that doth the finger alſo. But Salomõ calleth the holy ghoſt, παντοδύναμον καὶ παντοχοπεν, that is, *omnipotentẽ & omniſcium*, almighty, and alknowing. He is ỹ Lord of nature, and therfore he can doe what hym ſelfe, as Chriſt and the father can.

1. Cor. 6.

God onely is almighty,
The holy ghoſt is almighty,
Ergo, the holy ghoſt is God.

These ſilogiſmes and briefe argumentes may be profitable helpers for the vnlearned, as it were wyth a ſhorte dagger to diſpatch and ſlea ỹ blaſphemous hereſie of ỹ Arrians. I could dilate theſe things into a long volume if I woulde, but my purpoſe is not at thys preſent to write a defence of God, but an Image, I doe inſtructe a beginner, not a diuine, I doe arme a yong ſoldiour to faith and belief,

not

not an olde woꝛne champion to battayle and fight. Hereafter when I ſhall ſée occaſion, I wyll put foꝛth a defence with a confutation and anſwer to contrary reaſons. Now I haue pꝛoued out of ỳ ſtoꝛe houſe of the ſcripture, that there is but one definition of the father, of the ſonne, and of the holy Ghoſt, whereof it muſt nœds folow, that they are but one God.

All things that agree in definition, agree in eſſence and nature,

The father, the ſonne, and the holy ghoſt, haue one definition,

Ergo, they haue one eſſence and nature.

This doctrine deſtroieth all the doctrine of the Arrians, and pꝛoueth them cõſubſtantiall. But me thynke I heare ſome Patripaſſian replye, that if they agrée in the definition, they are confounded, and are one perſon. They agrée in the definitiõ of God, not in the definition of paternitie, oꝛ of a ſonne, oꝛ of a holy ghoſt, foꝛ neythher Chꝛiſt is the father, noꝛ the almightye, and alknowinge comfoꝛter is Chꝛiſt, they be three vnconfounded and yet one God and Loꝛd.

O God of our fathers, and Loꝛd of mercies, thou that haſt made all things with Sapi. 9.

thy

thy worde, and ordeyned man thorough thy wisdome, that he shoulde haue dominion and lordshippe ouer thy creatures, which thou hast made, and hast willed thy angels to minister vnto hym, that he shoulde order the worlde accordyng to equitie & righteousnelle, & execute iudgement with a true hart, geue to all thy people wisdom, which is euer about thy seat, endue thē with the spirit of knowledge, of counell, and vnderstanding, as thou ordeyst promise by thy swete sonne, that he shoulde leade them into al truth, for we are thy seruauntes and thy handemaydens, the workes of thy fingers.

Exy. 11. Iohn. 14.

Send hym out of thy holy heauens, and from the throne of thy maiesty, that he may governe vs, that we may know what is acceptable in thy sight. For he knoweth and vnderstandeth all thinges, and can lead vs soberly in all our workes, and preserue & continue vs in his power, so shall our workes be acceptable.

For what man is he, that may know the counell of God? or who can thinke what the will of God is? The thoughtes of mortall men are miserable, and our forecalles are but vncerteyne. And why? our

our vnderstanding and spirite is depres-
sed wyth the grosse lumpe and dungeon
of the corruptible body: our tyme is but a
space, and short, very hardly can we dys-
cerne the things that are vpon earth, and
great labour haue wee, or we can finde
things which are before our eyes. Who
will then seeke out the grounde of the
thinges that are done in heauen?

Oh Lord, who can haue knowledge of
thy vnderstanding and meanyng, except
thou geue wisdome, and sende thy holy
ghost from aboue, to reform and redresse
the wayes of them which are vpõ earth,
that men may learne the things that are
pleasaunt vnto thée, and to lyue louingly
one with an other, euery man being con
tent with hys owne vocation, and follow
the same, be preserued through wisdom.
Graunt thys God for thy sonnes sake
Iesus Christ our spokesman and ad-
uocate, to whome with thee and the
holy spirite, be all prayse, domy-
nion, honoure, rule, and
thankesgeuing nowe
in our dayes and
euer. So
be it.

A faythfull declaration of Christes holy Supper, comprehended in three Sermons preached at *Eaton Colledge*, by Roger Hutchynson. *An*. 1552.

The Printer to the Reader.

FOr as much (gentle Reader) as all felicitie, health, & prosperitie of a Christen man, standeth & consisteth in the perfecte knowledge of the true and liuing god, and of hymselfe, which knowledge euery faithfull man may plentifully and aboũdantly finde in the holy and sacred scriptures, as it were in a most pure & cleare glasse or myrrour. In whiche all men ought to delyght and exercise them selues both day and nyght, to the amendement of their owne lyues, and to the edifiing of their neighboures. And consideryng also ẏ there are many in these latter dayes, (God amend them, and send them better grace) ẏ which only study wyth hand and fote tooth and nayle (and yet would bee counted good christians, when in very

ry dæde they are nothing les) to impugn the trueth and to bury in perpetuall obliuie and forgetfulnes the monumentes labours & trauayles of most worthy me, who refused no payues to aduaunce true religion, and to ouerthrow the false religion, superstition and idolatry. I haue therfore taken vpon me (through Gods helpe) to set forth and bring to light these sermons which were geuen vnto me by maister Roger Hutchinson, to put into print, and that a litle before the death of the most Godly kyng, King Edward the first. And because immediatly after hys death Gods true religion was ouerthrowen and troden most shamefully vnder foote by the bloudy Papistes: I was enforced and cõpelled, not onely to surcease from printyng of these sermons, but also of diuers others Godly mens workes. The author of these Sermons lying on his death bed. Whom (the Lord toke to his mercy) sent to me in my trouble, desiring me, that whensoeuer almighty God of his own mere mercy & goodnes, would loke no more vppon our wretchednes, (wherewyth we had most iustly prouoked him vnto wrath) but wipe away our

sinnes

sinnes, and hyde them in the precious woundes of his sonne Iesus Christ, and turne once agayne his mercifull countenaunce towardes vs, and lighten our hartes wyth the bryght beames of hys most glorious Gospel, that I would not onely put these Sermõs of his in print: But also his other booke, called ỹ Image of God, the which he himself had newly corrected, declaring, that although God should take him vnto hys mercy, yet hee would leaue behinde him some litle monument of his good hart, minde, & wyll, the which he bore towards the trueth of Gods holy word, and furtherance & profite of Christes Church, for that diuers sectaries were crept in vnder the colour and title of true religion, who through the perswasion of the deuill hath sowed their diuilishe séede, as the Arrians, Anabaptists, Pelagians, Papists, and diuers others, that the flocke of Christes congregation, might haue some strong armoure for the sure defence of themselues, and fitte weapons, when they shall haue at any time, any doing with those sectaries, to the vtter ouerthrowing of them. Therfore, as the authors good wyll was

(through

(through the helpe of God) in setting forth this booke for thy profite: So accept and take it in good parte, and geeue the thanks vnto God. And as touching these Sermons, iudge of them thy self as God shall gæue thæ grace.

Thus fare thou well in hym that lyueth for euer. Amen.

The 25. of September. 1560.

¶ *The contentes of the first Sermon.*

THe first Sermon sheweth why Christ ordeyned hys Supper after the eatyng of the Paschall lambe, that the Iewes Easter lambe, was a figure of our Sacramẽtall bread and wyne, a commemoration of their deliueraũce, and a Sacrament of Christes death, that the Iewes had some continuall rites & Sacramẽtes, & other some temporal: how their Sacramentes and ours, how their receit & ours do differ. Why God, who is immutable, disanulled their rites, and ordeined new rites and newe ceremonies for vs. For what cause men absent them selues from Christes banket, to the which they should

come

come not annually, but continually. And as it is best to come fastyng therto, so it is not euil by occasion to receiue after meate and drinke. That to blesse is not to make a crosse vpon the Sacrament, but to render thankes to God the father, for the remission of our sinnes thorough the seede promised. That Christ ordeined here no priuate Masse, but a Communion, and that the Scriptures, and the Orientall Church disalow all priuate receit, that as it is not euill to receiue the holy Sacrament at thy mouth, so it is better to take it in thy handes, as Christ and his Apostles dyd, and the layetie of the primatiue Church.

¶ The contentes of the second Sermon.

THe second sermon declareth what a Sacrament is, that the nature and matter of the sygnes remaineth, that Christ affirmeth bread to be hys bodye, and wyne to be hys blonde for three properties and similitudes, and not for any transubstantiation, and mutation of theyr natures. That hys body and blond are the sustenaunce of mans soule and spirite, which are not fed or nourished wyth corporall foode. That both the spirituall eatyng, and the sacramental receit are ne-

cessary and commaunded. That by our worthy receit of the Sacrament, we are made Christes body, not by fayth onely: but also really. what a testament is, what the new testament is, and what the olde is. That the olde Christians before Christes commyng, did eate his body & drinke hys bloud, as truely, as really, and as effectually as we doe. How Christes body and bloud be present in hys holy supper, that they are not to bee honoured in the forme of bread and wine with eleuation of handes or kneling, but by faith in them by cumming to his supper, by geuing of thankes and by offering vnto him frankincence and myrre ỳ is to say: by confessing him to be very naturall man borne of his mother after ỳ fulnesse of tyme for our redemption: and very God begotten of his father before all tyme, that this is the catholike fayth, and the doctrine of the elder fathers of christes Church.

¶ The contentes of the third Sermon.

THE thyrd sermon sheweth ỳ christes flesh, which is ỳ bread of lyfe, is neuer receiued vnworthely, neuer vnto destruction, but alwayes vnto saluation, vnto righteousnes and iustification. That Christ with playne wordes, and the

elder

elder fathers doe affirme the substannces of bread & wyne to remayne after the consecration: howe the elder fathers doe affirme the natures of the signes altered & chaunged without any transubstantiatiõ. That Christes cup ought not to be denyed to the laitie, that such as come unworthely to Gods sacraments, be guilty of christes body & blood, albeit they receyue ỳ only fygure & signe thereof. That after the receit of the holy sacrament, relapse into sinne is daungerous, that we must passe our life tyme thencefoorth, in prayer and geuyng of thankes, and go into mount Diuet, that is: seeke for heauenly thinges: & despise earthly thinges.

¶ The First Sermon on the Sunday next before Easter.

The some of the Gospell.

THe gospel of this daye, (welbeloued in the Lord) conteineth a narration of such thinges, as our master Christ dyd immediatly before he was (through ỳ conetousnes of Iudas, and enuye of hys owne nation) betrayed vnto death. It is a long processe as you haue hard, worthy of perpetuall remembrance, and a worthy matter to be declared to all men & womẽ. For it setteth forth playnely afore our eyes, as it were in a scaffold the seede pro-

mised, which by many darke ridels & figures is signified & shadowed in Moses and the Prophets, & conteineth the benevolēce, the louyng kindnes, the great tender mercy, & good will of God the father, who so loued vs that for our honor he suffred his honorable & onely begotten child to be dishonored and oppressed of malitious and couetous men. And that so noble & worthy a benefit should not fall out of remembrance, which is the alone authour of our redemption, and our only comfort against sinne, that we should reserue thys hys louing kindnes in continuall memory, and not be vnthankfull, he hath commaunded vs by the mouth of Christ our Lord to celebrate a commemoratiō of his fauour and clemency, of hys sonnes dishonor and death, and to resort vnto the holy sacrament of the same, that is of Christes honorable body and bloud.

Because this matter is so lōg, that it cā not be worthely declared in one houre, nor twaine, & forasmuch as many be yet ignorant of the fruite, of ẏ vse & cause, of ẏ marow and sweetnesse of the lords supper, & know not what it meaneth, nor what a sacrament is, & Easter now draweth nye, at which time all men & womē dispose themselues to come to Christes banquet, as I wold wish they wold also as wel at other tymes, & so some do, whose prayers God

doth

doth not forget, yet because the most part wyll not come, but at ỹ aforesayd feast ther fore, & also for asmuch as it is a member & parcel of the gospel of this sonday before Easter, I thought it good to speake now of thys matter, which is an abridgment of the whole scripture, as wel for ỹ erudition of those that bee vnlearned, as also ỹ such as bee stubbornly wedded to theyr owne iudgmentes, and are hardned agaynst the trueth, may not excuse themselues by ignorannce, when to render an acount of their workes, they shalbe cyted to apeare at the bar before the diuine maiestye. But that you may the better impresse in your harts and cary away that which I shall speake hereof, I wyl reherse vnto you that part and member of thys gospell, which comprehendeth Christes supper. ✱

✱ Mark. 14 chap. 22 23. 24. 25. 26.

Whiles they were eatyng, Iesus tooke bread, & when he had geuē thanks, he brake it, and gaue it to the Disciples and sayde: Take eate, this is my body. And he tooke the cuppe and thanked, and gaue it them saying: Drinke of it euery one, for this is my bloud of the newe Testament shed for many to the forgeuenes of sinnes. I say vnto you, I will not drinke henceforth of thys fruite of

the vyne till that day, when I shall drinke it new with you in my fathers kingdome. And when they had geuen prayses, they went out into mount Oliuet.

v. 17. 18. 19 ao

Luke. 22. Mark. 14. 1. Cor. 11.

Thys matter is declared how we do receaue Christes body and bloud in the sensible sacrament of bread and wyne, & also without the sacrament is shewed in the first chapter of S. Johns Gospell.

Iohn. 6.

That I may speake hereof to the promotion of Gods glory & finde out suche lessons and such doctryne in the text which may be to your instruction and edifying, which be assembled here to serue God in prayer and hearing his word, let vs aske Gods helpe and spirite, for the which I shall desier you to say the Lordes prayer after me. Our father. &c.

Thys Gospell (well beloued in the Lord) is full of spirituall erudition and heauenly comfort, it hath as many good lessons, and fruitfull matters as wordes, yea and as many heresies be gathered of the wordes therof as good lessons, as shal be declared. Least thorow plenty of matter I be ouerlong and tedious, I will ouerrunne it in order, as the text leadeth.

spea-

speaking much or litle of euery sentence, as I shall se needefull for your instruction, desiring you not to looke for a learned and profound declaration, but only for a playn exposition & a faythfull confession of the catholike fayth. First & in the beginning of the supper in that ꝑ text saith. Whiles they were eating, Iesus tooke the breade.

Why christ ordeyned his supper after the eating of the lamb.

Of thys we may learne, that Christ & his disciples dyd celebrate this sacrament of hys honorable body and bloud, not after the present vse and maner of the congregation, but after other meates and drinkes. First he dyd eate his passeouer, & Easterlambe wyth hys disciples after the customs of the old testament, which passeouer and easterlambe was a figure and shadow of our sacramentall bread & wyne. For as they of the old law did eate yearly an easterlambe in remembraunce of theyr deliueraunce from Egypt and from the oppression of Pharao: so we of the new testament do receiue sacramentall bread and wyne in remembraunce of Christes death & passion, through which we are deliuered from the Egipt of sin, from the gates of hell, & from the power

Theyr lambe was a figure of our sacrament.

Of theyr deliueraice.

of the deuill. And as the paschall lambe was ordeined and eaten the night before the children of Israel, were deliuered frō Egypt: so lykewise this sacrament was ordeyned and eaten the nyght before we were delyuered from our sinnes. And as when the Israelites were escaped out of Egypt, they dyd eate neuertheles the paschal lambe, which was called stil the passing by, or their passouer and pasport, because it was remembraunce of their passage out of Egypt, and they eatyng the same hartely reioysed, offering hym sacrifice, and acknowledging with infinite thankes, that they were the felowship of them that had such a mercifull God: So we now being delyuered from sinne, do eate neuertheles the sacrament, which is still called the body, that once dyed for our delyueraunce, & we hartely reioyce, offring to hym the sacrifice of prayse, acknowledging with infinite thankes, that we are of the felowship of them, which haue such a mercifull and mighty God thorow Christ. And their lambe was a sacrament not only of their delyuerance out of Egypt, but also it was a sacrament

Of Christ. of Christ to come, that he thorow death,

should

should delyuer both the Iewes, and all other men from the tyranny and bondage of Sathan, as John the christener taught the Iewes saying: *Ecce agnus dei, qui tollit peccata mũdi*, behold the lambe of God, which taketh away the sinnes of the world. He nameth Christ a lambe instructyng vs that theyr passeouer was a figure of hys death and passion. And Paul confirmeth the same saying: *Pascha nostrum immolatus est Christus*. Christ our paschal lambe is offred vp for vs. Of these textes & similitudes we may gather, that theyr passouer was not only a figure & shadow of Christes death, but also the same vnto them, that our sacramẽtall bread and wyne is to vs. And when they did eate their lambe, suche as beleeued on Christ to come and were by fayth christians did eate spiritually his flesh & drinke his bloud, as truly as really, and as effectuallye, as we doe eate it nowe, which be of the new testament, as shalbe proued more plainly hereafter. Here is the difference, & diuersitie betwene their eating & ours, a lambe was their sacrament, and so was the rock, of which they dranke in the wildernes, so was manna also,

John. 1.

1. Cor. 5.

How our sacraments and theyres do differ

also, for they had many sacramentes, in whiche they did receiue Christes body and bloud. And some of their sacramēts were continuall, and other some were temporal. Their easter lambe was a continuall sacrament from the tyme of their deliueraūce out of Egipt, vntill Christes death. Manna also, and the rocke were Sacramentes therof, but because they continued but for a tyme, and in one age they were but temporall Sacramentes. We of the newe lawe haue not manye Sacramentes hereof, but only one Sacrament of bread and wyne, in the place and steade of their of their easter lambe, as appeareth of the similitudes afore rehearsed, and also of the institution of Christes supper.

Continuall and temporall sacramentes.

For the text saith ỹ whiles they were eating, Iesus toke bread & the cup, ỹ is immediatly after that he had finyshed the ceremony of the passeouer, he ordeyned his last supper, instructing vs hereby, that bread & wyne be vnto vs of the new testamēt the same in effect, in vse, & operation, that the aforesaid lambe was to the old christians, which were before the comming of the seede promised.

Here

Here percase you will reply and say. If in the ceremony of the Easter lambe they of the old law did eat Christes flesh and drincke his bloud, why is this ceremony nowe abrogated and disanulled? why haue we a new sacrament of bread and wyne? Is it cõuenient for the diuine maiestie, which is immutable, to make orders and lawes, and to alter & chaung them againe as mẽ do? I aunswer: they were vnder ỹ lawe, we are vnder grace, they were vnder ỹ old testament, we are heyres of the new testamẽt, And because our law and theirs, our testament and theirs, our priesthod and theirs, be diuers and different, therfore we haue diuers sacramentes from them, both of Christes body and bloude, and also of other thynges, they had Manna, and a rock, and an Easter lãbe, we haue onely bread and wyne. They had circumcisiõ for a continual sacrament, & the red sea, and the cloud that went before them out of Egipt for temporall sacramentes, we haue in stead of these, one cõtinual sacrament, the lauer of regeneration. Nether can any mutabilitie be layde vnto God, who is immutable, for thys mutation of

why God had disanulled the rites of the old law.

Mala. 3.

orders

ordres and sacramentes, no more then to the husbandman, which commaundeth hys seruauntes to apply other busines in wynter, and other thinges in sommer or springtide. This vniuersal world is Gods house, Gods mansion, and palaice, they of the olde lawe were hys seruauntes, and we be hys children & sons thorow Christ. Now euery housholder commaundeth other thinges to hys seruauntes, and other thynges to hys children. And a kyng doth not gouerne hys realme with one sort of lawes and statutes, but maketh positiue lawes for euery time and euery purpose, as occasion is ministred, and so doth God. S. Paul declareth this diuersitie and policy of almighty God very well, where he sayth: *Lex pedagogus est ad Christum*. That is, the lawe was a schoolemaister vnto Christ, but faith being come, we are no longer vnder a schoolemaister. A good schoolemaister doth not vse one trade in teachyng, nor one booke, but diuerse trades, & diuers bookes, as his schollers encrease in learning. The phisicion doth not cure all diseases wyth one medicine. So the eternall God, ordeyned diuers

Gal. 3.

Sa-

Sacraments, diuers rites, & ceremonies in diuers tymes and ages, because of the diuers conditions and natures of men. The Sacramentes of the olde lawe dyd shadowe, figure, and preach Christ to come, our Sacramentes doe shew hym as it were vpon a scaffolde already come vnto our eyes. Therfore it was conuenient that their orders and ours shoulde be diuers, least if their orders did remain styll, it myght geue some occasion to Heretikes to denye that Christ is yet come. Many other causes myght be rehearsed of thys mutation of Sacramentes, which be not necessary now to be spoken of, therefore I wyll omitte them, and procede to other matters.

Albeit the Easter lambe of the Iewes, which yearly was slaine and eaten in remembrance of theyr deliueraunce from Egipt & in hope of the comming of christ whom S. John and Paule do name our easter lamb, albeit I say their sacrament were a figure of our bread & wyne, yet we may not gather hereof that the holy communion of Christes honorable body and bloud is to be resorted vnto but once a yeare, because they had but a yearlye

lamb,

lamb, & an annuall remembrance, and ꝑ alwayes at ꝑ feast of Easter, as some bysshoppes of Rome haue taught in tymes past, which would haue the laytie of euery realme to haue but an annuall cõmunion that is but once a yeare, & as many apere to be perswaded yet, but vaynly & wickedly. For thys is the cõmon fashion of the most part of men and women, all the yeare long they absent themselues from gods table. And why? because they are loth to be payned wyth the remembraunce of their sinnes, and wyth the consideration of their offences. The remẽbraũce of our offẽces maketh vs heuy and sorowfull, depriueth vs of all mirth, bryngeth vs into sadnes, and maketh vs tremble for feare of Gods displeasure.

Why men absent thẽselues from Christes table.

Eccle. 21. Zacha. 5. Therfore Iesus the son of Sirach saith. *Dentes leonis dentes eius*, sin hath teeth, like vnto a Lion, And the prophet Zachary compareth it to lead. Dauid he nameth it a burthẽ, saying: Mine iniquitie is ouer my head, and doth presse mee dowue with a greeuous burthen. Because I say, they will not fele thys burthen, and because they desier to lyue merely in the pleasures of the flesh, in dronkennes, in whoredom, in glutony, in

Psalm. 37.

fea-

feastyng and banquettyng, in oppression of theyr neyghbours, in couetousnes, in vnrighteous dealyng all the yeare long, therefore they wyll take no remorse, no penaunce, no remembraunce of theyr sinnes but once a yeare. What nede I sayth the carnall man to hys owne hart within hymselfe, what nede I to trouble my selfe wyth feare of Goos displeasure, wyth the memory of my sinnes, with the remembraunce of hel, of death, of ỹ deuil, euery weeke, or euery month: How can a man be mery, and thynke alwayes of death & hel: no, I wyll take my pleasure, I will laugh and be mery all ỹ yeare, I wil do what my list, & at Easter I wil repent, thẽ I wil come to ỹ Lordes table, but not before. Examyne thyne owne thoughtes, thou oppressor, thou dronkard, thou horekeper, thou flatterer, and enter into your own hartes, you shall find this to be the cause of your lõg absence, and of your seldome comming to the Lordes bãket. For as he that hath a hungry and a gready stomacke to hys meate, declareth hereby his body to bee voyd of all corruption, and that he is in good & perfit health: so I say vnto you to obserue an annuall cõmunion is a to-

ken

ken of an vnrighteous man, of a stub-
borne seruant, of an vnquiet woman, &
to come often is a token of one whiche
striueth against his flesche, which kepeth
battell with the deuill, and laboreth day-
ly to liue Godly & blameleſſe. For here
we remember Christes death & passion.
The remembraunce of Christes death,
maketh vs to remember our own offen-
ces & sinnes, for he died not for himself,
but for our iniquities and misdedes, the
remẽbraũce of our offẽces wrappeth vs
Psal.117. in sorowe and heuines. Sorow & heau-
nes do cause vs to flye vnto God for his
help & mercy as it is written, in trouble
I cried to thee, who embraceth vs like
a louing father. For as sorow and hea-
uines entreth first into this worlde for
Gene.3. sinne, and for the gylt of Adams diſobe-
dience, so the saine now doth expel sinne
againe, & leade vs into vertue, as Paul
2.Cor.7. teacheth. *Tristitia secundum deum opera-
tur penitentiam in salutem*. Godly sorow
sayth Paul causeth repentaunce vnto
saluation. Moreouer in that ỹ text saith
that whyles they were eating. Jesus
take bread and ordeyned his last supper.
Some do reason hereof that the Sacra-
ment

ment is not to be receiued fastyng as ỹ custome now is, but after other meates and drinkes, after a certaine refection, banket, or maundy, which they saye those that bee ryche shoulde make to refresh the power and nedy. For the defence of this maũdy they alledge not only Christes example, but also where it is written, that ỹ Corinthiãs in dede kept such a maundy: But Paul reprehendeth them therefore, & disanulleth their custome, as an occasion of glotony, of dronkennes, of pride, of contentiõ, and other misbehauiour in the Church, saying vnto them: haue ye not houses to eat and drinke in? or els dispise ye the congregatiõ of God? And againe: if any man hunger, let hym eate at whome, that ye come not together vnto cõdemnation: nor Christ dyd not celebrate this sacrament after other meates and drinkes to stablish any such custome, nor to geue vs any example, to do the like, but rather to teach vs, that our Sacramentall bread is succeded in stead of the Iewes Easter lambe, and that their ceremony is now disanulled and abrogated. Therefore the vniuersall Church commonly according

It is best to come to Christes banket fasting.

1. Cor. 11.

to Paules mynde to the Corinthians be-
seth now to celebrate the Lordes supper
fasting without any maundy, and not af-
ter other meates. Notwithstanding as
he doth well, which commeth fasting to
ỹ Lordes table, so he doth not ill, which
by occasion commeth after that hee hath
eaten and dronke. Meate and drinke do
not defile, do not make a man an vnmete
gest for Christes borde, for the mariage
dyner of the kinges sonne, but lacke of
the weddyng garment, that is, sinne and
iniquitie.

Math. 22. There is no commaundement in the
scriptures, which restrayneth those that
haue eaten from the communion. Paul
reproueth not the Corinthians for any
such thing, but because they made maun-
dies and bankets in the house of prayer.
In theyr own houses he doth not forbyd
them to eate, and drinke before the com-
1. Cor. 11. munion, but permitteth it, and leaueth
them to theyr owne lyberty and necessity
herein, saying: If a man hunger let him
eate at home. I touch thys matter part-
ly thorow occasion of the text, and partly
also to reforme those, if they will be re-
claymed, which for lacke of knowledge,

are

are offended with those that come after meate thorow some necessitie which offence commeth of a good zeale and of a good entent, but good ententes must bee reformed according to knowledge. And percase some wil be offended with me for uttering thys matter. Be not offended with truth, be not disceyued, nor bewitched with superstition and blynde zeale, but consider my wordes indifferently, or rather not my wordes, but the wordes of Chrisostom, a learner and an elder father of christes church, who sayth a great deale more in thys matter, then I haue sayd, whose saying moued me also at this tyme to touch this matter. For vnles he or some other learned man dyd affirme it, I would not teach it. Ye in hys ir. Homilye *ad populum Antiocheum*, vnto the people of Antioch, is earnest agaynst those which withdraw them from the cõmunion many times, because they were not fastyng, & he exhorteth them to come otherwhiles after meat saying: *Si tibi persuaseris, quod post cibum & potum, & ad συμπάζειν conuenire necesse est, omnino, & inuitus multam geres curam modestiæ. & neque in ebrietatem, neque in crapulã vnquã deduceris,*

Chrisost. Hom. 9. ad popul. Antioch.

deduceris. Cura enim & expectatio in eccle-
siam conueniendi, cum honesta mensura ci-
bum & potum sumere docet, ne ingressus &
fratribus commixtus postea vinum redolēs,
& inordinate eructans, ab omnibus præsen-
tibus deridiaris. **Which wordes be thus much to say.** If thou determine wyth thy selfe to come otherwhiles to the communion after thou hast eate and dronke, by this meanes thou shalt learne to be modest and sober in thy behauiour, thou shalt neuer offend in dronkennes, nor defile thy selfe wyth gluttony, but remembring Gods table, thou wilt take meate and drinke with moderation, least comming to the church, if thon smell of wyne, or belche inordinatly through the fulnes of the stomacke, thou be a laughing stocke to all that shall see thee in that taking. **Whensoeuer thou art godly affected, whēsoeuer thou hast remorse for thy sinnes, wyth an earnest entent of amendment, and reformation of thy liuing, be not afrayd to come to Christes banquet, to themarryage dinner of the kyngs son, whether thou hast eaten and**

Magistra. **dronke, or art fastyng. Be afrayd if thou**

beyng

beyng an officer or maiestrate, dost deuise euil statutes, either ecclesiasticall or temporall, contrary to the statutes of ỹ eternall God, or if thou dooest make vnlawful graunts, and gæue dispensations lycences and cockets, to carry woll, leather, corne, or other wares ouer the sea, impouerishyng many thousandes to enriche thy self and few others. Be afrayd if thou be a Tailer, and dooest steale part of their cloth, which cost them deare, frõ thy customers, makyng them beleæue ỹ no lesse thẽ three yardes wyll serue theyr tourn, when two yardes be sufficient. Taylors.

Be afrayd to come, if thou kæpe a Drapers, or an Haberdashers, or Poticaries shop, and dooest oppresse thy brethren by takyng immoderate and vnreasonable gaynes. Drapers. Poticaries

If thou be a husbandman, and wylt not store markets and fayres, neither with graine, nor wyth cattell, which is thy vocation and callyng. Husbandmen.

If thou bee a Butcher and wilt not sell thy Beeues, Tuttons, and Weales, at the kynges price, or for reasonable vantage, but kyll them wythout effusion, and lettyng forth the bloud, that they may way more, to the poysoning of the eaters. Butchers.

If thou

Bakers. be a Baker, and doest breake the kinges
assise and statute, hurtyng many to bene
Pastors. fit thy selfe. If thou be a Parson having
cure of soules, and yet dost nothing ther
fore, but fede thyne owne body, and liue
idely, & dost not only not preach thy selfe,
but also when other preach to thy pary-
shioners thou defacest them behind their
backes, and dost discredit them, asmuch
as lyeth in thee, as I know one was de-
faced not long ago, which preached hol-
some and fruitfull, doctryne euen in thys
place. If I say thou be such a one, pre-
sume not to come to Christes banket,
least in hys stead Sathan enter into thee
as he dyd vnto Iudas, and be expelled
into vtter darknes, Presume not to come
without thy wedding garment, without
a renewed hart, in malice and out of cha-
ritie, in sinne and iniquitie. Be afrayd if
thou be an extorcioner, an oppressor of o-
thers for thyne owne commoditie, if thou
be a flatterer, and pycke thanke, a tale bea
rer, a spy, or an instrument vnto oppres-
on and iniquitie: if thou be a sower of de
bate, strife & variaunce, if thou be sclaun-
derer, that is an ill speaker of goodmen.
For it is lawfull to say, that an euil man

is

is an euill man, and that an oppressor is an oppressor, if thou hast admonyshed hym, and he will not amend, thys is no slaunder. Yea I say vnto you, that it is flattery, it is greuous sinne to speake well of such an euill man, for it is sinne to lye on the deuill according to the common saying. Wo worth them sayth the prophet Esay, that call euill good, and good euill, which maketh darkenes light, and light darkenes, that maketh sower sweete, and sweete sower, woe be vnto them. We must blesse euill men, that is pray for they amendement and reformatyon, so Christes commaundement is to be taken, which hee gaue hys Dysciples. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, blesse thē, that curse you, that is, pray for them, for they corrupt the text which turne it speke wel of thē, onles they expound well speaking to bee praier to God for their conuersion. We may not speake well of them whiche bee notable euil, for we may not lie, we may not flatter, lest that curse of the Prophet fall vpon vs. which sayth, wo be to you that call euill good &c. Therfore let vs say the truth of such euill mē ỹ shame

Who is a slaunderer.

Flattery.

Esay. 5.

Math. 5

and report may cause them to amend, & ỹ other may be afraid to commit ỹ same faultes, and to follow their vngracious example. If we prayse euill men, besides that we lie, we encourage other to folow them, we imbolden them to go forward in wickednes, and to reioyse in synne, we do breake Gods commaundement,

Exod. 20. Deut. 5. which sayth: *Non dices falsum testimoniũ*, thou shalt be no false witnesse, But of this in anywise beware, ỹ thou doe not report euill of those, which be godly. For as the other is flattery, and lying, so this is sclaunder, and railing, and against the

Esay. 5. aforesaid precept, and the Prophet also crieth wo vnto such, that call good euil and light darknes, and sweete sower. Before thou comest to Gods bord, cramyn & try thy self whether thou be guilty of any of these thinges afore rehersed, of oppression, of flattery, of malice, of slaunder, of lieng, of enuy, of batemaking. Folow the councell of

1. Cor. 11. S. Paul, iudge thy selfe, that thou be not iudged of the Lord. And as housholders and maisters of colleges do call their stewardes & bursers to an accompt and audit, to knowe what they haue receiued, and what they

haue

haue expended, and laid forth for euery thing, what is not receiued, and what remaineth stil in their hands, so do ÿ, make thy self a iudge ouer thine own conscience call thy soul to giue an accompt of all his thoughtes, call thine eies to a reconing for all their wanton and vnchast lokes, examyne thine eares, whether they haue bene corrupted with flattery, with detrarion, or with euyll counsell, call thy handes to accoũpt for couetously taking that which was not thyne, aske accoũpt and a reconynge of thy tongue, what othes, what slaunderes, what bragges what baudry, what euill councell, what heresy, and what pestiferous doctrine he hath sowed and vttered. For if thou doe not proue and examyne thy selfe according to Paules counsell, but come with a defiled conscience to Gods bord, thou dwelt not eate Christes body, which is the bread of life, and is receiued only vnto health and saluation, but thou dwelt eate *Panem mortis*, the bread of death, the bread of iudgemẽt, the bread of damnation, and art gylty (as Paule sayth) of the bodye and bloud of Christ, because thou dwelt abuse, defile, and despise the

1. Cor. 11.

Sacrament

Sacrament thereof. But to returne to the texte, S. Mathew writeth that our Sauiour Christ gaue thankes, and that after thākes rendred he brake bread & distributed it to his disciples.

Where as Mathew, and Luke saye, that He gaue thākes, Marke hath these wordes: He tooke bread and blessed and brake it.

Luke. 22.
Marke 14.

To blesse is not to make a crosse.

Here we say that to blesse is to gēue thankes to God for all his innumerable benefites, and namely for our redemption through Christ. No saith the Papist to blesse is to make ỹ signe of the Crosse on the Sacrament. And to defende this interpretation, they alleadge S. Paules authoritie, who sayth: is not the cup of blessing, which we blesse, partaking of the bloud of Christ? I aunswere. The Grēke worde in these two textes which they alleadge for theyr crossing is Εὐλογῆν, which word cannot signifie to crosse. For wher as Paul termeth it the cup of blessing, which we blesse, ỹ grēke is τὸ ποτήριον τῆς εὐλογίας, ὃ εὐλογοῦμεν. And for ỹ Englishe, he blessed & brake the bread. Marke sayth in the Grēke tongue, in which he wrote hys Gospell,

1. Cor. 10.

Mark. 14.

καὶ εὐλογήσας ἔκλασεν. Which worde I say can not signify to make a signe of the crosse. For the Grækes neuer vsed it in such signification, and the Orientall and Græke Church neuer toke it so, nether do we read, that the Græke church vsed euer any such gesture vpō the sacramēt. Then what is ỹ meaning of these words he blessed and brake the bread. You shall vnderstand, that to blesse is a worde of many significations, and many tymes vsed in ỹ scriptures, and yet throughout the whole Bible it doth neuer signifie to make a signe of ỹ crosse. I doe not mean, nor affirme ỹ it is euyll, to make a crosse en thy forehead, but to teach that Christ crossed the sacrament, and to defend crossing to be a necessary ceremony to be vsed at the distributiō of Christes supper, this is papisticall leuē, superstitious doctrine, and to make the scriptures a nose of wax, a tenes baull, and to wrest them to euery purpose. To blesse here, is to geue thanks to God ỹ father for his mercifull beholding of our misery, for pardonyng Adams disobedience, and for sendyng hys sonne to be borne of a womā, to grinde and breake in sunder the Ser-

pents

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pents

pentes head, that is to destroy ỹ power of the deuill through death, through hys crosse, and by the effusiõ and shedding of hys bloud. And the cup of blessing, of which Paul speaketh, is as much to say, as the cup of thankesgeuyng. For he expoundeth it euen so in the next Chapter himselfe. And where as Marke sayth that Christ blessed, Mathew and Luke say, expounding one another, that he gaue thankes. For thys vse, entent, and purpose this sacrament was chiefly, & principally ordayned, that we should not forget the great clemency & speciall fauour of the eternall God for the death and passion of Christ our Lord, but reserue this his benefit, in continuall memory. And therfore many of the elder Fathers doe name thys holy Sacrament εὐλογια or εὐχαριστια, that is, a rendering of praise and a thankesgeuing. It folowth in ỹ text how after ỹ Christ had geuẽ thãkes, That he brake the bread and gaue it to his disciples, and bad them take & eate it, and he tooke the cup likewyse and gaue it them saying: Drinke of it euery one.

For as Luke saith, he toke the cup, and sayd:

sayd: *Accipite & diuidite inter vos*, take this and deuide it among you. Christ our maister doeth not receiue thys holy Sacrament alone, but wyth hys Disciples, neither doo we read in all the newe Testament, that euer any receiued it priuatly, or seuerally frō others. The Actes of the Apostles testifie that they which beleeued resorted togither oftentymes to celebrate thys Sacrament. But they doe not speake of any priuate receit: for Christ ordaineth here no priuate Masse, but a Communion. Let vs folowe hys example, and celebrate Christes supper, not as our forefathers haue done many yeares and of long tyme, but as Christ, who is before all tyme and all yeares, dyd celebrate it first, and as his dysciples dyd vse it in the prymatiue & Apostolike church. You will say there hath bene a custome contrary many yeares, & I haue heard some say, that when the deuotion of the laytie & temporaltie wared colde, that the Apostles & theyr successors gaue lyberty to mynisters to receaue it alone. I aunswere, thys custome begun but of late dayes, and not many yeares agone. For as Chronicles do make playne & euident

Christ ordaineth here a communion not a priuate masse. Act. 2.

An obiection.

The aunswere.

Gregorius magnus.

dent relation. Gregory surnamed the great the first Bishop of Rome, of that name, was the first founder of priuate Masses, Anno dom. 595. so that almost for the space of six hundred yeares there was no priuate receit. Moreouer this is most certayne, and true, that the Orientall church neuer vnto this day did allow or vse priuate masses, as appeareth plainly of the name, which they geue to thys sacrament. For they call it συναξις that is a communion, or a comming and assemble together of many in one place. And for an euident proofe of thys, you shall vnderstend that Plinius, he that was Proos, *Bithiniæ*, that is gouernour and captayne of *Bithinia*, In the tyme of ỹ wyse Emperor *Traianus*, this Pliny I say in a certayne Epistle, which he writeth to the forsayd Emperour, *De ritu christianorum*, of the rightes and fashions of the christians, is a witnes hereof, that the Grækes in hys tyme had a communion, and no priuate masses. And other learned writers do credibly report, that certayne churches of the Venetians within thys xx. yeares, & lesse did not celebrate the Lordes supper alone, or any

The East church.

Plinius.

The venetians.

any man priuatly by himself. And it may well be, that they do so still at thys day: of these it is euydent that priuate masses be not of so aũcient, & of so long continuaunce, or so vniuersally receiued, as the papistes do face and bragge the matter after their accustomed sort. But you will go further with me and say: If the laytie will receiue, they may, for they were neuer restrained, but if they will not, thinking themselues vnworthy to receiue it often thẽselues, why may not the priest receiue it alone for them. We may pray one for an other, so we are exhorted to do, but no man may receiue the sacrament for others, but for himselfe only. That which thou receiuest, thou receiuest by thyne owne fayth, & for spirituall fode to thyne owne soule, and not to others. For it is written, *iustus ex fide sua viuet*, the righteous man shall lyue by fayth, by his owne fayth, and not by an other mans fayth, and not by an others receite. And as no man hath norishment or sustenaunce, of the meate which an other doth eate, so thys spirituall fode doth profite only such, as take and eate it themselues, according to Christes pre-

An obiection.

The answere.

Abac 2. Rom. 1. Heb. 10.

cept,

cept, they be not edified, nor refreshed with an other mans fayth, or receite, no more then they be regenerat & renewed
1. Cor. 11. with the baptisme of others. For if it be true that Paul sayth: *Qui enim manducat & bibit indigne, iudicium sibi manducat & bibit*, that is he that eateth & drinketh vnworthely, eateth & drinketh to hys own condemnation, & not to any other mans condemnation, therefore he that eateth and drinketh worthely, eateth but but to his own health and saluation, and not to the health and profite of others. The benefite, the fruit, and the whole commoditie of this sacrament dependeth vpon the promises which Christ hath annexed to it, which promises be pronounced only to those, that come to his supper themselues, as these promisses. Whoso-
Iohn. 6. euer eateth my flesh, and drinketh my bloud, hath eternall life, I will rayse hym vp (sayth Christ) at the last day, & he dwelleth in God, and God in hym: these promises I say be not made to the, onles thou come to Gods table thy selfe, an other mans receite doth nothing profit, or edify the. Therfore Paul vnto the
1. Cor. 11. Corinthyans, after that he restrayneth them

them from making any banket or refec-
tion before this supper, afterward spea-
king of this Sacrament, he commaun-
deth both priestes and others, not to re-
ceiue one for an other, but one to tarry
for an other, saying: *Alius alium expectate cum conuenitis ad manducandum*: Tarry
sayth Paul one for an other, when ye
come together to eate. He speaketh
these wordes of Christes supper, for he
forbiddeth the Communions in the same
Chapter, to eate any other meate in the
house of prayer, then bread and wyne
in commemoration of the death of Christ.
Ambrose a learned and holy father of *Saint Ambrose.*
Christes church, doth so construe and
take this text dyssolouing and reproouing
all priuate receite, and also Theophy- *Theophist.*
lact. For Ambrose sayth vpon this text:
Ab inuicem expectandum est, vt multorum oblatio simul celebretur & vt omnibus nam fretur: that is to say: we must tary for o-
thers, that many may offer vp thankes
and prayses, and that all the congre-
gation may receiue. Thankes be vnto
God, that we haue Christes Supper in
that fashion & maner, which he hym selfe
obserued: yet because all men be not per-

suaded, & some do murmur & grudge at this godly reformatiõ, and of a stubburnes absent them selues from the holy cõmunion, and would flye backe vnto Egypt agayne to heare Masses, as they were wont to do, I thought it necessary to touche this matter to reforme theyr iudgementes, if they wilbe reclaymed.

What word of God, what authoritie of Scriptures cã be alledged for priuate Masses? Or who is able to shew, that euer any of the Apostles, any holy man in the primatiue Church, or any of elder fathers before Pope Gregory, dyd celebrate priuatly? If there be neither example of any holy man, nor no authoritie, no text, no testimony of the scripture to mainteine them, let vs conclude that it is but a dreame and fantasie of man, submitting our iudgemẽtes to Gods booke. Moreouer as Christ did not ordeine hys supper to be receiued priuatly for benefactors ether dead or alyue, or for others no more did he eleuate and lift vp the sacramẽt ouer hys head to be sẽne & worshipged of hys disciples. He gaue it them into theire handes to eate, and not to honor it, to receue it, and not to worshipit

The eleuation.

with

with holding vp of theire hãdes & knoks on their brestes. Onely God is to be honored with this kind of reuerence, & no sacramẽt, for God is not a sacramẽt, neither is the sacramẽt God. What a sacrament is, is to long a matter to intreate now, because I wilnot wery you, I will defer this poynt vnto the nert Sermon. Then I wil shew you also how Christes body is in the holy sacrament, and procede farther into ỹ tert. Let vs vse it, as Christ and hys Apostels did. If thou wilt be more deuoute then they were, be not deceued but beware that thy deuotiõ be not idolatry. Christ gaue it thẽ into their handes, not into theyr mouthes. Nether be thou afrayd to take, & handle it wyth thy handes, as they dyd. Consider not how it hath bene vsed in time past, the counsell holden at Rotomage, did firste forbid mẽ to take it in their hãds: regard more Christes example, and the example of his Disciples, and of the primatyue churche, whiche allwayes did take it into their handes, then the late example of our forefathers. But thou wylt say, the kings booke, made by the learned cleargy and wyse men of this realme, according

It is best to take the sacrament into our handes.

Consil. Rotoma.

to Gods word, and confirmed by most high authoritie of the Lordes and commons of the Parliament, commaundeth me to receiue the holy Sacrament at the
Act.15. priestes handes into my mouth. As the Apostles commaunded all christian men and women, to abstaine from bloud and from straungled meates, to beare with those that were weke, and for other certeine considerations, which cõmaũdmẽt
Rom.14. S. Paule afterward disanulleth, profes-
Tit.1. sying no meate to be vncleane, and licensing them to eate both bloud and straungled, whiche licence they embraced wyllingly and obediently. And as they of the primatiue church commaunded the people to receiue it at their mouthes, because some receiuing it in their handes, did conuey away ỹ Sacramẽt secretly to abuse it to superstitition & magicall vses: So the king commaundeth the same in dede for like considerations for a tyme & season, for an vnformyty, and to beare with thy infirmitie and weakenes, vntill thou shalt haue more knowledge by reading and hearing Gods sacred worde, and vntyll thou shalt be growen a strong and a perfit man in Christes holy relygi-

on

on, entendinge as I take it when thy harte is tylled with the fede of Godes worde, and able to digest stronger meat. to make an vniforme lawe to the contrary, and to commaunde all men women and childrē, to receiue it with their handes, as priestes do, and as Christ and his Disciples did, and the layte of the primatiue Church. For indyfferent things the kinges magestie with his clergie and the aduise of his Parlament may do and vndoe, forbid and commaund, and make one lawe this yeare, and an other cleane contrary the next yeare. Therfore when soeuer the same authoritie shall will thee to take it in thy handes agayne, or if they shall wyll thee to receiue it syttyng, thou must as wyllingly obey theyr commaundement, as they of the primatiue church dyd embrace Paules commaundement touchyng blood and strangled meates, notwithstanding it was a contrary commaundement to that which all the Apostles had concluded vpon a little before, Act. 15.
as is registred. In ỹ meane tyme I doe not bid thee disobey, or breake their first commaundement. But if it be an indifferent thyng, thou wylt say why may I

not doe as I lyst, or how may they forbid me to take it wyth my mouth, for then they make it not indifferent. It is not euyll to receiue wyth thy mouth, but it is better to receiue it in thy handes, for as much as Christes Disciples dyd so, and in indifferent thynges the maiestrates may commaunde thee to doe that is the better, yea or that which is worse, as they shall see cause & considerations. Prepare thy hart therefore to obedience in such thynges, and be as ready to receiue it in thy hands as wyth thy mouth, be as ready to receiue it sittyng, as kneelyng, yea euen so morrow, if they shall wyll thee so to do. And as thou dwelt wyllingly obey thē in that they byd thee take it wyth thy mouth, so obey them concernyng adoration, for in that they commaunde ỳ the Sacrament shall not be heaued, nor lyft vp, they forbid thee to honour it.

The conclusion wyth enumeration & prayer.

Thus I haue declared you my fayth and knowledge, that is, why God ordeyned hys supper after the eatyng of the lambe, that theyr lambe was a figure of our sacramentall bread & wyne, a cōmemoration of the deliueraunce, and a Sacrameṫ of Christes death, that ỳ Iewes had

had some continuall rites & Sacramẽts, and other some temporall. I shewed you how their Sacraments and ours, how their receit & ours doth differ, why God who is immutable disanulled their rits, and ordeyned newe rites, and new ceremonyes for vs, for what causes men absent themselues from Christes banquet, to which they should come not annually but continually, and that as it is best to come fasting therto, so it is not euil to receiue after meat and drinke. I haue proued, that to blesse is not to make a crosse vpon the sacrament, but to render thãks to God the father for the remissiõ of our sinnes through the fæde promysed, that Christ ordeyneth here no priuate Masse, but a cõmunion, and that ỳ scriptures & the Oriental Church, and S. Ambrose, a godly and learned father of the Latin Church, disalow all priuate receit. And that as it is not euyll to receyue the holy sacrament at thy mouth, so it is better to take it in thy hands as Christ and hys Apostles did, and the laity of ỳ primatiue church. These matters be touched hetherto, but vnles God inwardly wyth hys spirit doe teach you this Philosophy

and wisdome, and trãsforme your harts and iudgementes, leadyng you into all trueth, my preaching is but lost labour. Therefore let vs call vppon the name of God with prayer, and inuocation for his helpe and holy spirit. Let vs pray for the vniuersall company of Christes Church throughout all Realmes & dominions, whersoeuer they dwel, namely, for ỹ cõgregation of England and Ireland, desiryng ỹ eternall God of his fatherly mercy to continew and strengthẽ both them and vs in the confession and obedience of hys word and trueth. Also for all infidels & vnbeleuers, that God may turne their harts to beléeue vpon his sonne Iesus Christ our Lord: for S. Paule vnto Tymothy commaundeth vs to pray for all mẽ. For the kyngs maiestie, a prince of most excellent hope, that vertue and knowledge may dwell in his noble hart. For these thynges, for the remission of our sinnes, and for Gods helpe hereafter in all our workes, words and thoughts, I shal desier you to say a prayer after mée.

The

¶ The Prayer.

O Eternall God, who art the authour of al trueth, and diddest ordeine this holy sacrament of bread and wine, by thy only begotten sonne, in the roume and place of ỹ easter lamb, which they of the old law dyd eate yearely, for a memory of theire deliuerance from Egipt & from Pharao, by thy myghty power, and in hope of the comming of christ, whom Iohn ỹ christener, and Paule, do call our easter lamb, that wee of ỹ new law, receiuing this new sacramẽt, should receaue thy louing kindnes, in continuall remembrance, in that thou hast sent thy onely sonne, to become womãs seede, to breake ỹ serpents head, and to deliuer vs from the power of the deuil, and from the bondage of sinne, by his crosse, and by ỹ effusion of hys most honorable bloud: Heare our prayers and supplications O mercyfull father: & sẽd vs thy spirit from thy holy place, to persuade all men and women to celebrate thy supper, after the example of christ and of hys apostels and disciples, and stablish the harts of the people, against false teachers, of priuate masses, and of superstitious crossing, wyth the contemplation of christs ensample, wyth the vse of the Orientall churche, and wyth the knowledge of thy holy scriptures, that we may be meete gestes for thy table, and be partakers of all the benefites of Christes death and passiõ. to whom with thee and the holy spirite, be all honor, and glory, and prayse, now and euer. So bee it.

¶ The

¶ The second sermon vpon the Lordes Supper.

IN my last Sermō welbeloued in the Lord, where as I began to declare vnto you y Lordes supper, which was a parte and member of the Gospell, and thorowe plenty of the matter I dyd not ende the same now accordinge to my promyse I will shew you what a Sacrament is, and how Christes body and bloud be present in his holy supper.

This much remaineth yet to be spoke of: Take eate (sayth Christ) this is my body. And lykewise of the Cup he sayth: Drinke of it euery one: For this is my bloud of the newe testament, shed for many, to the forgeuenes of sinnes. I say vnto you, I will not drinke henceforth of this fruit of the vine tyll that day, when I shall drinke it new with you in my fathers kingdome. And whē they had song praises, they wēt out into mount Oliuet.

That I may declare this heauēly matter to Gods honour and finde out suche lessons and eruditiō as may be mēte for this

this audience and for your edifying and instruction, which be assembled here to serue God in prayer and hearyng hys word, let vs aske Gods help and his holy spirit, for the whiche I shall desire you to say the Lordes prayer after me. Our father which art in heauen. &c.

There is no matter in the holy scripture welbeloued in the Lord, more necessary to be knowen and to be discussed, then these wordes of our sauiour Iesus Christ, This is my body, & this is my bloud of the new Testament. There is no text, which hath been so abused & racked to maintayne superstition & diuers purposes. And where as Christ ordeineth here a sacramēt of vnitye to knit vs together in peace, amitie, and loue, *Inimicus homo super seminauit zizania:* ỹ is ỹ deuill who goeth about to depraue all Godly thinges, hath sowen so many tares, and such pestiferous opinions, and hurtfull sēdes, and damnable doctrine in mens harts, by his ministers the Papistes, the questionistes, scholemen, & the Anabaptistes, that nothing nowe is a matter of more contention, of more debate, strife & variaunce, not only betwene man and Math. 12.

man

man, but also betwene cõtries and kingdomes, because euery man is wedded stubbornly to his owne iudgement, and where as they should reforme their opinions and submit their iudgementes to Gods scriptures, as to the touchstone which trieth good from euill, they rather do rack & wrest Gods word making it a mariners stop, or a nose of waxe, & bowyng it vnto euery purpose. Therfore I thought it good to vtter my knowledge which is but small in this matter, not to teach such as be instructed, & alredy ripe in knowledge, of whom I am desirous to learne my self, but partly for their sakes and eruditiõ, which be vnlearned, & of ỹ laity, ỹ they may know how to prepare themselues to come to Gods borde thys holy time of Easter, & at other times, & partly also to testifie & professe my conscience and faith in this matter.

Many doe affirme and thinke these wordes of Christ (this is my body) to be a lyke phrase, a like kynde and a lyke maner of speche, as when he sayth: *Ego sum vitis.* I am the vine, I am the dore, I am the way, I am the bridgroe. They be no like phrases, but far diuers and dif-

Iohn. 15. 11 and 14. Luke. 5.

ferent

ferent. For the vine is no sacrament, neither the doze, nor the way, nor the bridegrom, be no sacramentes, but metaphores and borowed speaches. The bread of which Christ sayd: this is my body, & the wine which he affirmeth to be his blond be not bare and naked metaphozes, as ỹ afozesayd praises are, but they be sacramentes, of his honozable body, & comfortable bloud, as both the Occidentall and Orientall, and the Grécke church, and all writers both new and olde, do acknowledge and confesse with one voyce. For all christendom haue alwayes agrad in this poynt. Therefore the nature of a sacrament being thozowly knowen and examined and tryed, it will teach you the meaning of Christes wordes and how he is present in his supper. What is a sacrament. I will not deuise a discription of myne owne head, nor shew a fantasy of myne owne brayne, I will follow in thys matter the sentence, & iudgementes of others, whose excellent learning and singular vertues are knowen to all the world. S. Austin an elder and holy father of Christes church, and a man of a most ripe iudgement & sharpe searching

Math. 9. Apoc. 18.

What a sacrament is.

S. Augustin de catechi. rudib.

with

with in the scriptures, in his boke *de catechisandis rudibus*, defineth a sacrament thus: *Sacramentum est signaculum inuisibilis gratiæ*, a Sacrament is a visible, a sensible, and an outward signe, or token of an inuisible grace or benefit. And he expresseth the meaning of thys definition, more playnly in a certayne letter, verely in his 23. Epistle, which he writeth to one Bonifacius. 2. Where he witnesseth all sacramentes to be figures and similitudes of the benefit & grace, which they do represent and signifie, saying. If sacramentes haue no certayne similitudes of these thinges, whereof they are Sacramentes, then are they no Sacramētes. And for this similitude for the most part they take the names of the very thinges. And S. Cyprian hath euen the very same doctryne, and the same wordes in a certayne sermon, which he made *de chrismate* of annoynting. If therfore the bread of which Christ sayth this is my body, be a sacrament, as can not be denyed, then it hath the name of Christes body, because of some similitudes, which shall be declared straightwayes, and not because of any transubstantiation,

Epist. 23.

S. Cipri. de Christm.

stantiation, that is to say, it is a sensible, and an outwarde signe of hys holy flesshe, and the wyne likewise is a sensible signe of his honorable bloud without any mutacion, chaunge, or alteration of the natures and substaunces eyther of bread or wyne. But because this is a darke and a secret mistery, I will assay to expresse it more euedently, and to declare the similitudes and properties, which do chaunge the names of bread and wyne, but not theyr natures and essence. Geue dyligent harde, and ponder well what I shall say, for thys matter is very harde. Whē our sauiour Christ affirmeth bread to be his body, and wyne to be his bloud he ordeyneth a Sacrament, that is, he geueth the name of the thing to the signes of bread and wyne, so that notwithstanding the matter, the nature, & substaunce of the signes, do remayne and continue Onles theyr substaunce, and natures do remayne, I say vnto you, breade & wyne can be no Sacraments. For sacraments as I told you before out of S. Austin are so called of ỹ similitudes of those things, to which they be sacramentes. Take away the matter, the substaunce, and nature

ture of bread and wyne, and thou takest away all similitudes, which must of necessitie be in the signes of bread & wyne after the consecration, and in that they be sacramentes. For all the elder and learned fathers of Christes Church, do confesse with one voyce, & the scriptures do witnes the same, that there must be three similitudes & properties in bread & wine a similitude of nourishing, a similitude of vnitie, and a similitude of conuersion, for which properties & similitudes breade & wyne, be named Christes body & bloud, and not for any transubstantiation or alteration of their natures. The similitude and propertie of nourishing is thys, that as bread and wyne do nourish our bodies & comforte our outward man, so the body and bloud of Christ, be the meat and fode of our soules & do comfort our inward man. Christ expresseth thys similitude calling hymselfe *Panem vitæ*, the bread of eternall life, and professing his flesh to bee very meate, & hys bloude to bee very drinke, that is the fode and spirituall sustenaunce of mans soule and mynde. Thys I say is one cause, why Christ affirmeth breade to be hys body, and

Christ affirmeth bread to be his body for three propertyes and similitudes.

A similitude of nourishing.

Iohn. 6.

and wyne to be hys bloude, as Saynct Hierome teacheth vs wryting thus of Christes supper vppon Mathew: After the eating of the mysticall lambe with hys Apostles, *Assumit panem, qui confortat cor hominis*, hee tooke (sayth this holy father) breade whiche comforteth the hart of man. And that this is Saynct Hierons meaning, Beda doth declare, who vpō Luke doth set out this sentence of Hierome more copiously, saying: Because bread doth confirme or strengthen the flesh, and wyne worketh bloud in the flesh, therfore is the bread referred mistically vnto Christes body, and the wine is referred vnto his bloud. *S. Hierom super Mat.* *Beda in Lucam.*

Another cause why bread & wyne is named Christes flesh and bloud, is ane similitude of vnitie, which is thus much to say. As the Sacramētall loaf, of which we doe eate commyng to ỹ communion, is made of many corns of wheat, by the lyquor of water, kneden into doghe, & yet it is but one loaf, or one cake. And as the holy wyne is made of the iuyce of diuers and many grapes, & yet is but one cup of wyne, so all they that eate Christes body, and drinke hys bloud through A similitude of vnitie.

sayth, though they be neuer so many, yet by the lyquor of charitie and loue, they are made one bodye and one flesh, the mysticall bodye of the Sonne of God, which is his church and congregation, & not hys naturall body. S. Paule expressyth this similitude, witnessing that the bread is a Sacramēt, not onely of Christes natural body, but also of the congregation, and misticall body saying: *Vnus panis vnum corpus multi sumus*, that albeit we be many, yet notwithstandyng we are one loafe, and one body. What a loaf are we? Verely euen *Triticeus panis*, a wheaten loafe, by the similitude & propertie of vnitie, which I haue declared. S. Cipian also in hys fifte letter, which he writeth to one Magnus, in hys first booke alsoo with this similitude wrytyng thus.

1. Cor. 10.

Cypr. lib. 1. Epist. 6.

The Lord (sayth this holy father) calleth bread made of many graynes or cornes, his body: and he nameth wine made of the iuyce of the clusters of diuers grapes his bloud. And S. Austine *In sermone de sacra feria paschæ*, in a certayne Sermon which he made of the holy feast of passeouer, alsoeth ỹ same

simili-

similitude or properties, proving vs thys propertie to be Christes body, saying: because Christ hath suffered for vs, he hath betaken vnto vs in thys Sacrament his bodye and bloud, which hee hath also made our selues. For we are also made his body, and by his mercy we are euen the same thing, that we receiue. And afterward he saith in the same sermon: now in the name of Christ you are come as a man would say to the chalice of the Lord: there are ye vpon the table, and there are ye in the chalice. The third similitude of conuersion, for the which also the Sacrament is affirmed to be Christes flesh and bloud, is this: that as the bread and wyne are turned into the substaunce of our bodyes by feedyng and sustayning them, so by the receiuing of Christes bodyand bloud we are turned into the nature of them, we are changed, and altered, and made holy flesh of his flesh, and bones of his bones, as Paul witnesseth. Ephes. And Chrisostome confirmeth the same saying: *Dios secum in vnam massam redu-* Chrisost. *cit, neque vt fide solum, sed reipsa corpus sui-* 3. Serm. *um effecit.* (He (sayth this holy learned fa- Matth.

3. similitude of conuersion.

ther) we are made one matter with Christ, not by a fayth alone, and charitie, as he writeth also to the people of Antioch, but we are made euen hys very body *reipsa*, that is, effectually truly, and really. And Saint Ambrose doth write that we are chaunged and turned into Christ, and *Emisenus* also doth professe a reall mutation, of vs into Christ, and yet we are not transubstantiat, and conuerted, we are not transformed into him, but our nature and substance remayneth still, as it dyd before our receite of the Sacrament, and so doth the nature and substance of the Sacramentes. For if the nature of bread and wyne be altered, our nature must be altered in lyke maner, for asmuch as the fathers witnes that we do eate Christes flesh, *reipsa*, that is really and effectually, so that our flesh is made holy flesshe of his flesh, and we must be as Paul sayth, bones of his bones. Howe are we flesh of hys flesshe? not by any mutation, or chaunge of our substance, essence, or nature, which remayneth still, but in that we do eate Christes flesh, and drinke his blond by fayth and beléefe, by which only Christ is eaten-

Hom. 63. ad popu. Antioch.

Amb. li 4. sacra. ca. 4.

Emisenus.

Ephe. 5.

ten and dronken, and no wayes els. To eate Christes flesh, and to drinke hys bloud is to beleeue, that the sonne of God toke on hym our humanitie, to beleeue that hys bodye was nayled vppon the Crosse, and that hys bloude was lette fruth, and shedde for the remission of our sinnes, for our trangressions, and offences, and to repose vs into his fathers fauour agaiue, who was displeased with vs. To teache vs this he called himselfe the bread of God, that came from heauen, to geue lyfe vnto ỹ world. Which chapter is a manifest probation of this matter, that his flesh is neuer eaten, neither in the sacrament, nor without the Sacrament, but only by beliefe, S. Augustiue, whose excellent learning and vertue is well knowen, doth so take all that is spoken there: For he sayth, wryting vpon the same Chapter: *Vt quid paras dentes & ventrem?* Why dost thou make ready thy teeth and belly? *Vis mã ducare Christum?* Wilt thou eat Christes flesh and drinke his bloud? and he aunswereth, *Crede & manducasti*, that is to say, beleue & I say vnto thee thou hast eaten his flesh, & dronke his bloude.

Iohn. 6.

S. Augu. in cap. 6. Ioh.

An obiection answered.

But here the Papistes replye, that Christes flesshe is eaten in the Sacrament, and without it, and that without the Sacrament, it is eaten only by fayth. But in the Sacrament it is eaten without fayth of those that eate it unworthelye, as Iudas did.

Answer: Christes flesh, as it is ỹ bread of life, so alwayes it doth giue life to ỹ spirit, which euill men haue not. Moreouer Christes flesshe is meate according to his owne saying: *Caro mea vere est cibus*, my flesh is very meat, & my bloud is verye drinke. What meat and drinke is it: verely the meat and drinke of the soule, not of the body, the foode and sustenaunce not of the flesh, but of the spirit, as ỹ figurs and sacramentes of bread and wyne, are bodily sustenaunce. For the spirit is not fed or nourished with corporall foode, for it is written, *Quod natum est ex carne, caro est*, that which is born of flesh is flesh that is to say, carnall and fleshly. And Christ reprooueth such, which vnderstode that he would geue his flesh to bee eaten really and corporally, & substantially, saying: The flesshe profiteth nothing, it is the spirit, which quickeneth, but there

Christes flesh is the meate of ỹ soule.

Mans soule is not fed with corporall foode

John. 6.

John. 3.

John. 6.

are some of you that beleue not, as if he had sayd: I take not my body of ỹ holy virgin to geue it to be eaten really and naturally for the remission of sinne, or to ordein any carnall eating, but I take my body, and became man to die for synne, and that was to profit and sanctifie you. *Mortua prodest ea o, non comesa*, the death of my flesh profiteth & auaileth you, and not the eating therof, which profit you must receiue by fayth onely, and through belefe in my passion by the operation of the spirit. My flesh is the bread of lyfe, in that it shalbe beaten, sayne, and slayne for you, not that it shall be eaten: For that the fruit, the benefite, & whole commodite of hys comming should be distributed into the worlde by his death onely. He teacheth vs likewise by a similitude, saying: *Nisi granum frumenti decidam in terram mortuum fuerit, ipsum solum manet*, vnles the corne, which is sowen in the ground, do first die, it doth not encrease, if it die, it bringeth foorth much fruit. So his body doth profit vs, not in that we eat it really, but in that it was beaten cruelly, forged & slayne for vs, in that it was crucified in the bread

John 12. 1. Cor. 15.

of life, the bread of saluation, redemptiō, and iustification. Wyth these sentences Christ plucketh vs from carnall eatyng, and teacheth vs, that his body is eatē by fayth only in this life. But I heare one say, which delyteth in his owne wit, and thinketh that he can see farther in a mistome beyond others. If we receiue Christes body by fayth onely, what nedeth ỹ sacraments? What boteth it to come to ỹ Lordes table, saying we may receiue his body without the sacrament, wheresoeuer we be, in the field, or in the towne, or in our bodyes. Truely if thou be honestly & godly affected, and doest reuoke Christes passion to thy memory, hopyng for remission and pardon of thy offence thorow the sheding of hys bloude, and through the death of his body, thou dost eate his body and drinke his bloud. But if thou regarde not ỹ promises, which he hath annexed to his table, if thou passe not on his commaundement, which is. Take ye, eate, & drinke ye of this euery one, thou dost not beleue, but art carnally minded, and the seruaunt of sinne. Where fayth is, there is also hope, modesty, humilitie, sobernes, & obedience

That both the spirituall and sacramental receite is necessary.

to

to Gods precepts, for the nature of faith is to iustifie. Now carnall and disobedient men doe not eate Christes body, forasmuch as it is eaten onely in spirit and in fayth, that is of spirituall and faithful men and women, alwayes vnto health and redemption, and neuer vnto hurt or destruction. Thou mayest say likewise, I will not come to the Church to pray, for God heareth me euery where. Thou mayst say lykewise, I wyll not be absolued of the minister, for God is not boũd to hys sacraments, and he onely blotteth out sinne wythout the ceremony of mynistration, as he dyd the sinnes of the theefe, of Mary Magdalene, & of others. Luk. 23. 7.
True it is, God absolueth before thou come to the Priest, if thou haue earnest repentance, and an vnfayned purpose to amend. For he clensed the man from Lepprie, of whom Mathewe speaketh, hee raysed Lazarus from the death of ỹ body. And Paul frõ the death of the soule, Math. 8. Luke. 5. Gen. 15. Act. 9. before they were with any minister. He receyued also Abraham into hys fauour before he was circumcised. Notwythstandyng, we haue commaundement to repayre to the mynister for absolution,

for

for to them belongeth to lose & to bynde, to bleſſe and to curſſe, as appeareth of the foreſayd enſamples. For Paul after that he was lyghtened from aboue, was directed vnto Ananias to receyue impoſition of handes. The Leper alſo was commaunded to ſhewe hymſelfe to the Prieſt for a witnes to the congregation. And Lazarus after hys vprysyng was deliuered to Chriſtes Diſciples, which were priefles, to be loſed, and ſtripped of hys graue bandes. And the Patriarch Abrahan after that he was inſtructed and accepted into Gods fauour, he receiued the ſacrament of circumciſion, as a ſeale of the righteouſnes, which is by fayth. So albeit Chriſtes body be receaued in fayth many tymes wythout the Sacrament, yet thou muſt come vnto his boorde Rom. 4. Gen. 17. becauſe of hys commaundemēt, becauſe of hys promiſes, and alſo to receaue ſpirituall comfort, and encreaſe of faith. Otherwyſe thou ſhalt neither eate hys body, nor drinke his bloud, neither ſhalt thou be partaker of the fruites of his paſſion, which appertayne to thoſe one-ly, which by receyuing the memoriall of hys death, doe ſhewe them ſelues not to

be

be vnkynde or forgetfull, but obedient & thankfull. It is not ynough to receyue it spiritually, we must receyue it also sacramentally, for both receits be required & commaunded, and Christ hymselfe wyth his Apostles vsed both for our eruditiõ, ensample, and instruction. Here a question may be demaunded no lesse necessary to be knowen, then hard to dissolue and aunswere. If Christes be eatẽ only by fayth, how is that true, which I rehersed out of Chrysostom that we are transformed into Christ, and made his body *non solum per fidem*, not only by fayth, *sed reipsa*, but also really, truly, and effectually. You shall understand welbeloued in the Lord, that whẽ we receiue Christ in fayth, that hys receite ioyneth, & coupleth vs effectually & really, vnto Christ. For only our hartes and myndes, but also our bodyes and flesshe be purified, be bathed and clensed by this receit, so that Christ our head and Lord, dwelleth and abideth in vs hereby, and nourisheth, and feedeth vs continually with fayth in hys bloude, and with the comfort of hys holy spirit, making vs lyuely, holy, and very members of hys mistical body. Thys is

By worthy receit wee be made Christes body really.

the

the effect and meanyng of Chrisostomes wordes, in which he affirmeth, that we are made the body of Christ really, truly, and effectually. Hetherto I haue declared vnto you two matters, what it is to eate Christes body, and that these similitudes or properties be necessarely required in this sacrament, as I haue proued aswell by euident textes of the Gospell, as with the authoritie of many of the elder and best learned fathers of Christes church, whose doctrine & interpretations I exhort all men to follow. Of these similitudes or properties we may gather ỹ the matter & natures of breade & wyne do remaine, & that Christes wordes, This is my body, be asmuch to say, as this is a sacrament of my body. For these similitudes and properties must be in the breade and wyne, in that they be sacramentes, & after the consecration, els they are no sacramentes. For take away the substaunce, matter, & nature of them, and what similitude or propertie remayneth eyther of nutrition, or of vnitie, or of conuertion? *Ergo* the essence, nature, matter, and substaunce of breade & wyne is not altered, not transformed, not transubstantiate,

but do remayne and contynewe, as bé-
fore: for these properties & similitudes
be in the very substaunce & inwarde na-
ture of bread and wyne. The schoolemen
and papistes to defende and mayntayne
their transubstantiation, which is the bi-
shop of Romes kingdom, & the fortresse,
and castell of all superstition & idolatry,
they make the accidentes of breade and
wyne the sensible, & outward signe, & the
visible earthly, & eternall nature of thys
sacrament. When thou metest with such
a schoolemaister, that teacheth thys doc-
trine, and that the bread is not bread stil,
aunswer hym thus. Syr there must bé
three similitudes and properties in the sa-
cramẽt, a similitude of nourishing, a si-
militude of vnitie, an other of conuersiõ.
But these three properties & similytudes
can not be in the outward shew of acci-
dentes, that is in the colour, in the fasion,
in the breadth, & roundnes, in the quanti
tie of breade and wyne, for these thinges
nor no other accidentes doo nourishe,
and fede vs, be not conuerted into vs,
neyther haue they any propertie or simi-
litude of any vnitie. But the breade and
wyne haue all these similitudes, they do

In obiection.

The answere.

nourysh,

nozysh, they be turned into our nature, and they dw conteyne a similitude of b-nitie. Therfoze bzead & wine is the outward and sensible signe, & the terrenall nature of this sacrament, and the bzead is bzead still, and the wyne is wyne still, aswel after the consecration, as afoze, oz els they bee no sacramentes, and yet notwithstanding they be named the body & bloud of Chzist, not because of any mutation, chaunge, oz alteration of their natures & substaunces, but because of the thzee similitudes, & pzoperties afozesayd. Aunswere papisticall teachers on thys wyse, and with this reason, and they shal not be able to gaynesay thee. Now let bs enter somwhat farther into the text and into other matters. Chzist speaking of the cuppe sayth: *Hic est sanguis noui testamenti*. Thys is the bloud of the new testament, oz of the new couenaũt. What meane these wozdes the new testament? and what is a new testament? Verely a testament is as muche to say as a legacy, oz beheest of gwdes. Wo Saynt Austin defyneth it: *Testamentum est, quo defertur bonorum hereditas*, a testament sayth Saynt Austine is a beheest and legacy

what a testament is

S. Augustin.

of

of goodes. And there is an olde testament, and a newe testament, as Christ teacheth us here. The old testament is a bequest, and legacy of temporall goodes, and earthly commodityes unto the synagoge of the Iewes. The newe testament is a bequest of eternall and heavenlye enheritaunce through Christ unto all men, both Iewes and Gentils, Otherwise. The old Testament is the axe set to the roote of the tree, ỹ lawe which causeth anger that is the preaching of ỹ lawe against worked men, for *lex iusto non est posita*, the lawe sayth Paule, was not ordeyned for good men, but for evyll, and therefore he defineth it in another place to be ỹ ministration of death and damnation. But the newe testament is a sermon of Gods mercy and clemency of salvation, of redemption, and righteousnes through the effusion of Christes bloud, who calleth all men and women from superstition to true holynes, from shadowes to light, from the letter to the spirit, and from the workes to the flesshe, to labour and worke in his vineyeard, ỹ is to honor and glorifie God by well doing in hope of plenteous reward. Wherfore

The old testament what it is

what the new testament is.

Matth. 3.
Luke. 3.
Rom. 4.

1. Tim. 1.

2. Cor. 3.

Cala. 4. fore S. Paul vnto the Corinthians, nameth it the ministration of the spirit and of righteousnes. And he compareth the first testamēt to Agar to Abrahās bondwoman, & the seruō he likeneth to Sara his lawfull wyfe and a free woman, signifying hereby that the one doth gender vnto bondage, & the other to eternall life

Both testamentes bee yet effectuall.

And both testamentes do remaine yet to be effectuall at this day. The old testamēt is not disanulled in euill mē, but in good men. For such as liue in sinne & ignorāncie of God, and do measure & iudge holynes by outward ceremonies, and such as do gape gredely after earthly thinges, such as be Julianites, and without conscience, and do think mortall *corpore* mortall *animo*, all such belong to the old testament, and be yet vnder the stroke of the axe, vnder the lawe whiche causeth anger. And from the beginning of ỹ world good men, as Adam, Enoch, Sem, Noe Abraham, and Dauid, which in all their ceremonies had an eye to Messias, and beleued in Christ to come, were of ỹ new testament, and vnder grace. Therfore if thou wilt come to Christes table, beware that thou be not of the old testamēt, that

is

is defiled with syn, and iniquitie & wyth out repentaunce, and an vniust getter and retainer of worldly cõmodities. For Christ calleth his table the bloud of the new testament. The nature of this table & of Christes bloud is such, that if thou presume to come vnto it vnworthely, w̃ a belly corrupt wyth naughty humors, that is wyth sin & iniquity, it wyll leade thee vnto thy destruction, as it dyd Iudas, not of the nature of it, but through thy great default, who dost not try thy selfe before thou commest. Yea if we bee defiled wyth sinne, we be no partakers of these deynties, we doe not drinke the bloud of lyfe. Of these few words which I haue spoken in thys matter, you may gather both what the testaments be, and also how they doe differ. But percase you are desirous to learne more playnely what is the meanyng of these words: This is my bloud of the new testamẽt. Merely these words be asmuch to say, as thys is a Sacrament of my bloud, which was let forth and shed for the remission of sins, thys is another bloude, and a diuerse from the bloude of the olde lawe. Their bloud was their sacramentes, in

That the old christians did eate Christes flesh as really as wee doe.

which the old Christians, which dyd perteyne to the new law, dyd drinke Christ through fayth. The rocke was they blond, and they Paschall lambe, they sacrifices, of goates, oxen, and shæpe, to which euill men came aswel as good, but the euyll dyd not drinke Christes bloud, but onely ỹ figure therof, because it is of the new law, and they were of ỹ old law. But ỹ old Christians, that is they which in drinkyng of the rock, & in eating their lambe, and other sacrifices had an eye, & a faith in Christ to come, dyd eat hys body and drynke hys bloud, as truely, as really, & as effectually as we doe. For they were of the new testamẽt as well as we, and therefore they dranke the very spirituall bloud of the new testament, in that they beléeued vpon the sæde promysed. Hereunto Paul beareth witnes saying:

1.Cor.10. our fathers did all eate of one spirituall meate, and did all drinke of one spirituall drinke. For they dranke of that spirituall rocke, that folowed them,

Psal.77. which rocke was Christ. And the Psal-

Psal.104. mographer sayth: *Panẽ de cælo dedit eis. &c.* That God gaue them bread from heauen, and the bread of aungels,

which

which bread is Chriſt, as he teacheth vs hym ſelfe, ſaying, *Amen, amen dico vobis, nõ Moiſes dedit. &c.* Verely, verely, I ſay vnto you, Moyſes dyd not geue you bread from heauen, but my father. &c. That he is the bread, which his father gaue them, hee declareth ſaying. I am the liuyng bread, whiche came downe from heauen. Wherof it is euident that the old Chriſtians, of whiche Paul ſpeaketh in ỹ text afore rehearſed, dyd frõ the foundation of the world eate Chriſtes fleſh & drinke his bloud as really & effectually as we do now. But ỹ vngodly whiche were before his byrth dyd neither eate hys fleſhe, nor drinke hys bloud, as Chriſt hym ſelfe teacheth vs, ſaying: *Patres veſtri manducauerunt manna & mortui ſunt*, your fathers (ſayeth Chriſt) dyd eate Manna, and be dead. Note that he ſayth not our fathers, but your fathers, as if he had ſayde: your fathers which would not beleeue the Prophetes, but were perſecutors of them, & bloudſukers as you be, they did eate mãna, that is the ſenſible ſacrament, *& mortui ſunt*, and yet they were not partakers of the fruites of my death, but died eternally

Iohn. 6.

Iohn. 6.

nally. But the old fathers, which before my incarnation beléeued in me to come, dyd not only eate the sensible signe, and outward sacrament of Manna, but also tasted the deinties of my honorable body and bloud, which are the bread of life and redemption, and they dyed not, but do lyue thereby. For of such Paul sayth: that they dranke of the spirituall rocke.

1. Cor. 10. But because you shall not thynke that I do wrest the scriptures to proue that the olde christians dyd eate Christes flesh & drinke hys bloud in theyr sacraments, heare what the Godly and learned by-

S. Augustin in Iohn. shop Saynt Austin sayth to thys matter. Ye vpon the first chapter of Saynt Johns Gospell, speaking of the olde fathers eating, and ours, and by occasion, expoun-

1. Cor. 10. ding there the text of Paul, affirmeth euidently that which I haue taught, saying: *Omnes eandem escam spiritualem manducauerunt, spiritualem vtique eandem, nam corporalem alteram, quia illi manna, nos aliud, spiritualem vero quam nos, sed patres nostri, non patres illorum, quibus nos similes sumus, non quibus illi similes fuerunt.* Which wordes in effect be thus muche to saye: They all sayth this learned and elder fa-

father,

father, ſpeaking of the olde chriſtians, did eate one ſpirituall meat. They did eate one ſpiritual meat, not one corporall meat, for Manna was their corporall meate, that is their outward and terrenall ſacrament. But an other thyng that is bread and wyne is our corporall meat, & our Sacrament. They did eate the ſame ſpirituall meate, that is Chriſtes body, which we do eate, but our fathers, as Paul ſayth, that is ſuch godly men, as we are like vnto, dyd eate this ſpirituall meat, to their health and ſaluation, but your fathers which were oppreſſors of the Prophetes, whoſe wayes you do folow, did not eat Chriſtes bodye but only the corporall meat of manna, ỹ figure & ſacrament therof to their death and condemnation, and therfore of them Chriſt ſaith: *Mortui ſunt*, that they died meaning the ſecond death. This is S. Auſtens doctrine of the Sacrament not only vpon the foreſayd chapter, but alſo in his boke which he writeth *De vtilitate veræ pœnitentiæ agendæ*, howe profitable a thing it is to do worthy penance, and in his .xix. booke againſt *Fauſtus*. *S. Auguſt. li. de vtil. vere pæ.*

Here you wyll ſay S. Auſten in his

Lib. 19. contra Faustū cap. 16.

preface vpon Psal. 73. doth extoll our sacramentes aboue the sacramentes of the old law for diuers causes. If they did receiue Christes body and bloud in their sacraments, how is this true? Wherin ar ours better? I answer: our sacramēts are better then theirs, not of themselues not of their own nature, of their owne dignitie, & worthines, but because of the fulnes of time, because the face of Jesus Christ is nowe more clerely discouered and knowen in the new Testament.

An obiection.

The answere.

Their sacramentes as S. Austin saith in the aforesaid place, *promitebant saluatorem*, did promise Christ, ỹ is, did shadowe, figure, and preache him to come: ours *dāt salutē*, do geue helth by Christ, that is, do shew him to our eies as it wer vpon a scaffold alredy come. They were vnder the yoke of the law vnder ỹ letter, vnder many rydles, vnder figures & shadowes, as children, but we are vnder grace, vnder the spirit, vnder the veritie. vnder fewer rites, and vnder a more excellēt testamēt, as coheyres with Christ. God spake to them by Patriarkes, and holy Prophetes, and by other meanes, as it pleased him. Vnt now is the tyme,

S. Augustin in psal. 73.

which

which the Patriarkes deſired to ſée, the acceptable and golden tyme, & the dayes of ſaluatiō, in which God ſpeaketh both to the Iewes and to the Gentils, by Ie- Heb. 1.
ſus Chriſt his owne word and wiſdome as Paul declareth, for theſe cauſes S. Auſten in the aforeſaid place, & in other places preferreth our ſacramētes & rites of the new teſtament before the old law, not for their owne dignity, for their own excellencie, and worthines, not thorow any tranſubſtantiation. Rede his preface aforeſayd, and there thou ſhalt find theſe cauſes, which I haue rehearſed, and no other. Notwythſtandyng the old Chriſtians dyd drynke Chriſtes bloud and eate hys fleſhe, yet they (I ſay) had another bloud that is a diuers ſacrament frō vs. They had a Paſchall lambe, a rocke, the bloud of oxen and of ſhæpe in their ſacrifices, we haue wyne in ſtead of thē. For ſæing the teſtaments be chaunged, and the prieſthode, and ỹ law is altered, therfore the ſacramentes alſo be newed and chaunged. Thys ſayth Chriſt of wyne, This is my bloud of the new teſtamēt, that is, a new ſacrament of my bloud, a certificat of my laſt wyll and teſtament,

thys is a testimony, & as it were ỹ broad Seale and patent of my benevolence, of my clemency and favour towards you.

And this similitude declareth very aptly and fitly, how hys body and blood are present in hys holy supper. The body & bloud of Jesus Christ be in his holy supper, as thy house wyth thy gardē & other commodities, is in thy lease, which thou hast by the Colledge seale of Eatō, or of Wyndsore. Or as thy lyuing is in thy patent, which thou hast confirmed and ratified wyth the broad seale of Englād. The wordes of Christes supper be as it were a lease, or patent. The sacramēt is as it were hys broad seale, & hys stampe, to certyfie the weake fayth, that God the father doth loue and fauour thē, and dwell in thē by the grace of hys holy spirit for hys sake. Thy house and gardē be not locally, not really, nor corporally in thy lease, but effectually and sufficiently for thy profit and commodity. So Christes body and bloud be in bread & wyne. This is no new similitude of mine own making, for I tolde you that I woulde speake nothyng of myne owne head, it is the similitude of Gregory Nazianzē, an excellent

How Christes body is present.

Greg. Nazianzen.

excellent clarke, and a holy father of the græke church. Be fyf. C. yeares agone, wrytyng agaynst the opinion whiche is called now the Donatistes opiniõ, vsed thys similitude, & affirmeth all sacramẽts to be seales. S. Austin also in hys boke, which he wryteth vpon the salutation of Paules epistle to the Romaynes, calleth them *Sacrosancta signacula*, that is, holy seales. But thou wylt say, these be high matters, and aboue my capacitie, tell me how I shall prepare my selfe to receyue thys Sacrament? Many commyng to the Lordes table do misbehaue them selues, and so do the lokers on, in that they worshippe the sacrament with knæling, and bowing their bodyes, and knocking their brestes, and with eleuation of their handes. If were to be eleuated and shewed vnto the standers by, as it hath bene vsed, Christ would haue eleuated it aboue hys head. He deliuered it into the handes of hys disciples, bydding them to eate it, and not to holde vp their handes, to receiue it and not to worship it, and he delyuered it to them sitting, and not knæling. Whether the bread, or the wine, wer to be heaued vp, or to be reserued? hang

S. August. in salut. ad Rom.

Christ is not to be honored in forme of bread and wine.

ed vp in a pix, as it hath bene abused, if it were to be honored of the receiuers, or to be knéeled vnto of the lokers on, vndoubtedly Christ would haue left vs som commaundement so to dw, or els haue taught vs by hys ensample, or at the lest he wold haue left som promes of reward annexed to this outward reuerence and homage, or some threatning and punishement, for such as wil not worship it. I be rely for there is nothing laudable, nothing righteous, nothing honest, or acceptable in Gods sight, nothing to bé done, for the which he hath not left in his scriptures ether some commaundement, or some promes of reward, or some example. By his promises, by his thretnings, by his preceptes, and through the examples of godly men & women, we know good from euill, we know what is to bé done, & what is to bé left vndone, what is to be praised, and what is to be dispraised, what delighteth and pleaseth, and what discontenteth and displeaseth, the diuine maiesty. Gods boke is no vnperfight work, but a perfect boke cõteining all thinges to be done, the whole duty of a christen man, and sufficient doctrine to

enstruct

instruct a Gods man in all good workes, and to make him perfite, as Paul wytnesseth writing to Timoth: and hee must nedes accuse God either of ignorauncy, or of folly, or of negligence, which sayth that he hath left any thing vntouched & vndeclared, which concerneth a christen mans office, and is nedefull and necessary vnto saluation. All such thinges, bee expressed in Gods booke, for in the wryting of the Prophetes, he requireth the obseruation of hys law only concerning religion, and he threatneth great plages and greuous punishmentes, to those that do adde any thing to his word, that is, to those which teach any other doctryne or any work to be necessary vnto saluation, which is not commanded in hys worde. But neither Christ, nor any of the Prophetes, nor hys disciples, do geue vs any example to honor the sacrament. for they knæled not, nether held vp their handes, but sat at the table as the text witnesseth. Nether doth God promise any benefits ether spirituall or temporal to such as do not it, nor he doth not geue vs any precept so to do, nether in the olde, nor new testament. Therfore I say vnto you that 2. Tim. 3.

it

it is sin to worship the sacrament, to hold vp thy handes, or to bowe thy body, and knéele to it. For to worship God otherwyse then he hath taught vs in hys holy booke, which is the Byble, is mere idolatry. Be not disceiued good people, nor bewitched with superstition and false holines, for the Apostle Saynt Paul sayth: *quicquid non est ex fide peccatum est*, whatsoeuer is not of fayth, which commeth as Paul sayth, by hearing Gods word is sin. If thou wilt honour the sacramét, I aske thée whether thou do it with faith or without fayth. If thou do it through faith, shew me som text, some testimony, some authoritie of Gods worde, or some example in Gods boke, for *fides ex auditu* fayth sayth Paul, commeth by hearing Gods word. If thou worship it without Gods worde, without fayth, which commeth only by Gods worde, heare what Paul sayth to thee: It is impossible to please God without fayth. For to worship God otherwise then he hath taught vs, is heresy, is idolatry, is disworshyppe and dishonor of the deuine maiesty. Socrates a Heithen, and no christen man, and yet a learned and a great famous clerke,

Rom. 14.

Rom. 10.

Heb. 11.

Socrates.

derke, he in hys lifetyme held this assertion, that euery God is to be honored and worshipped after such maner, & with such ceremonies and rites, as he hymselfe teacheth, and commaundeth. He did attribute more wisdome and more authoritie to false gods, then we do to the God of heauen and earth, who is the fountayne of all wisdome, power and authoritie. It is to be feared that he at the last day shall arise to the condemnation of many, which professe Christ.

But here some reply that S. Austin writing vpon these wordes. *Adorate scabellum pedũ eius*, worship the footstoole of my feet, that he maketh Christes flesh which is earth, ỹ footestole of Gods feete and that he affirmeth & proueth of thys text, that Christes flesh is to be honoured For his wordes be: *Nemo illam carnem manducat, nisi prius adorauerit. Et non solum non peccatur adorando, verum peccatur non adorando*, that is to say: no man may eate that flesh, before he first do honor it. & it is not only sin to honor it, but it is sinne not to honor it. I do not deny ỹ Christes flesh is to be honored & worshiped God forbid, for it is promoted to ỹ felowshyp

In obiection. *S. August. in psal. 98.*

The answere.

felowship of ỹ deitie, & ioyned in vnity of person to ỹ diuine nature. But I denie ỹ the sacramēt is to be worshipped, ỹ bread & wine ar not to be honored, for they are not his flesh really & corporally, but a certificat, a seale, a patēt, or lease therof, as I haue proued. How is Christs flesh to be honored: Verely Christes flesh is to be honored in heauē, not in ỹ form of bread & wine, in glory, & at the right hād of god ỹ father, not in ỹ sacramēt. It is honored by cōming to his supper, & by obeying his precept, take, eat, & drink of this al by receiuing of ỹ sacramēt, not wō eleuation of hands to bread & wine, or wō knocking or kneeling before bread and wyne. His bloud & body are honored, euen as they ar dronke & eaten, that is by faith in thē, and by geuing of thankes to him for his dishonor and death, and by confessing him to be without a father, very naturall man of his mother after ỹ fulnes of time for our redemption, and very God begotten by his father without a mother before all tyme. So the wyse men which came from the east partes by the leading of a star, worshipped him at his birth, & are therfore commended, and preserued

How Christes flesh is to be honored.

from

from kyng Herodes cruelty. They knee- Pſal. 71.
led downe ſaith the text, & worſhypped Math. 2.
him, & opened their treaſures, and of-
fred gifts, gold, frankinſence, & mirre
By gold they confeſſed him to be a king:
by frankynſence they acknowledge him
to be God, for all nations do offer that
only to ſuch, which they take to be gods:
and by myr, with which ſuche as dye be
annointed, they cõfeſſed him to be a mor
tall and naturall man. So do thou kneele
to Chriſt, and worſhip his body & bloud
not in the eaſt partes, but in the heauen-
ly Jeruſalem, and at the throne of Gods
maieſtie, not in the ſacrament, but in hea
uen, where he is now at the ryght hand
of hys father. Offer vnto hym their fran
kynſence and myr, that is, confeſſe hym
to be very God, and very naturall man,
confeſſe hym from ẏ bottome of thy hart
to be thy Lord and thy ſauiour, and ren-
der vnto hym many thankes & due pray-
ſes for humbling hymſelf to mãs nature
for thy redemption and honour. This is
the true & ryght honour, wyth which he
would haue his body worſhipped. Holde
vp thy hands to Chriſtes body in heauen
and ſpare not, knæle to it, knocke on thy

breaſt

breast. If thou wylt knæle and worshyp it in the Sacrament, thou doest lyke as if the aforesayd wyse men had in ỹ East partes worshypped hym in the star, had knæled to hym in the star, & offered their gyftes to the same, which had bæne idolatry, and so is thys.

Bethlem ỹ house of bread.

Thou must goe to Bethlem, that is, to ỹ house of spiritual bread, which bread is Christ in the glory of God the father, and there thou must worshyp hys body, not in the forme of bread and wine: For Bethlem is an Hebrue worde, and in Latin and English it is as much to say, as *domus panis*, the house of bread. You haue heard one way, how Christes body may be honoured. Chrisostom a learned and a holy father of Christes church teacheth vs an other way, in a certayne Homily, which he writeth to the people of Antioch. *De sumentibus indigne dumnest, & sancta misteria*, of such which vnworthely and vnreuerently presume to come to Gods holy misteries. Yet there speahyng of ỹ worshipping of Christes body, doth not teach them to knæle, or to holde vp their hands to the Sacrament, but cleane other way. Because

Chriso. ho. de sument. indigne, dicens mist.

you

you shall not thinke thys to be new doctrine, which is the sayth and doctrine of all the elder fathers, I wyll rehearse vnto you his wordes. *Vis christi corpus honorare?* wylt thou honour Christes body sayth Chrisostom? and he answereth, *Ne nudum cum despicias. &c.* then cloth him, and haue pitie on him, whē thou seest hym naked. And he addeth a reason: *Qui namq; dixit, hoc est corpus meum, & verbo factum confirmant idem, dixit, esurientem me vidistis, & nō pauistis me, & quod non feciſtis vni ex his minimis, neque mihi feciſtis,* that is to say, for he that sayd this is my body, and performed his word, sayd also, you sawe me hungry and fed me not, and that which you haue not done to one of these little ones, you haue not done to mee. Math 25. He proceedeth farther, and bringeth in Peter against those which doe worshyp God after their owne fantasies, saying: *Discamus itaque Philosophari, & Christum prout ipse vult venerari:* Let vs learne this Philosophy (sayth Chrisostome) that is, to honour Christ, as he hath willed vs to honour hym. For that honour is most acceptable to him, which is honourable, or worshipfull, which he doth e-

ſtæme, and not which we doe imagyne. For Peter thought no leſſe, but that hæ honoured Chriſt, when he forbad hym
Iohn.13. to waſh his fæte, notwythſtãdyng he did not honour him herein, but rather dyd diſhonour and diſworſhyp him. So doe thou worſhip and honour hym wythpyetie & liberalitie towards the powre. Theſe be the wordes of Chriſoſtom, in his Homily agaynſt ſuch as come vnworthely to Gods miſteries, in which he teacheth vs, that to honour Chriſtes body, is to glorifie hym by doyng of good workes. For thys cauſe he toke vppon hym hys body, and became a naturali man of womans ſæde, as it is written: God hath rayſed vp a horne of health vnto vs in the houſe, that is, of the ſtock & kindred of his ſeruaunt Dauid, and why? It fo-
Luke.1. loweth: that we being deliuered out of the handes of our enemies, ſhould ſerue and worſhip him without feare all the dayes of our lyfe, in holynes & righteouſnes before him. I haue declared two wayes how Chriſtes body and bloud are to be worſhipped. One way is by fayth in his bloud, by geuing thankes to him for his incarnation and cõmyng,

and

and by offring him frankinsence & myr, that is, by cõfessing him to be very God, and very naturall man. An other way to honour it, is to serue him in holynes and righteousnes, and to exercise in earth the workes of mercy towardes the poore.

The elder fathers vsed no other worship toward Christes body before Honorius the third bishop of Rome. He first commaũded bread and wyne to be worshipped with eleuation of handes. *Anno post Christum.* In the yeare after Christ, 1226. *lib.* 2. *Decret. titul. de celebra. missarum.* For the space of a thousãd yeares there was no such custome. *Honorius the third 1226. lib. 3 Decret.*

The Papistes obiect here that the body of Christ is present vnder the forme of bread to be honored. If (sayth the Papistes) a man say vnto thee thys is my right hand, or thys is a stone, thou beleuest hym. God sayth this is my body, and not this is a figure of my body, or thys doth signifie my body, and hee that eateth my flesh hath life, not he that eateth a figure of my flesh, and wee do not beleeue hym, but do make of sugar, salt, and of cheese, chalke. I aunswer: Christ doth not say this is transformed, thys is turned *An obiection.* *The answere.*

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ned thys is transubstantiat into my bo-
dy, neyther that the nature, & substance
of wyne doth discontinue, or is excluded,
as you would force the wordes. Here re-
steth all the matter, how thys word (est)
is to bee understãded, which is neuer ta-
ken in that sence, in which they woulde
take it here. Throughout the Bible no
transubstantiation is expressed by thys
worde, nor by no other phrase, the scrip-
tures speake of no such mutation. But
the other phrase (thys is) for, thys is a
figure, is common & vsed euery where
in the scriptures. The rocke sayth Paul
was Christ, that is a figure of Christ. He
nameth hym also the easterlambe, which
was but a figure of hym. He is called a
stone, the worde of God is named seede,
a sheepherd, a key, a lanterne, God is called
our banner, our castell, John the chri-
stiner is named a burning candell, and
he nameth the law *securim* an axe, which
is set at the rote of the trees, which all be
figuratiue speches. And the elder fathers
do so expound thys texte, they confessed
and teach Christ to speake here figura-
tiuely. Tertullian who was but 210.
yeares after Christ, *lib.* 4. agaynst Marci-
an,

This is ỹ doctrine of the elder fathers and scriptures.

1. Cor. 10.
1. Cor 5.
Act. 4.
Math 21.
1. Pet. 2.
Ephe 2.
Mark. 4.
Luke 8.
Apoc 19.
Ephe. 6.
Math. 16.
Luke. 11.
Psal. 118.
Prou 9.
Psal. 60.
Prou. 18.
John 5.
Math. 3.

an, who sayd that Christ had no naturall body, but only appearāt flesh and a fantasticall body, sayth thus: Christ taking bread and dealing it to his disciples, made it his body, saying: This is my body, that is a figure of my body. And of these wordes he contrueth an argument agaynst Marcian in this wyse: But the breade can not be a figure of it, if Christ had no true body. For a vayne thing, or fantasy can take no figure. Lo how this auncient father expounded these wordes. *Tertu. li. 4. cont Mar*

S. Austin also taketh Christes wordes in lyke maner, saying thus in his preface vpon the third Psalme. He admitted Iudas vnto the maundy, wherein he deliuered to hys Disciples the figure of his body and bloud. *S. August. prefa sub. psal. 3.*

And Ambrose in his booke of sacramentes speakyng of the cup, sayth that we drinke there *Similitudinem pretiosi sanguinis*, the similitude of his precious bloud. But though they say that Christes aforesayd wordes be a figuratiue speach, they doe not teach bread and wyne to be bare and naked metaphors, but holy Sacraments hauing many pro-

 Ambro. de sacrame.

myses annexed vnto them, for which pro mises, the visible signes be named Christes body and bloud, and not for any mutation of their natures, or substaunces. Therfore, albeit thou hast bene led and made to beleeue it in times past, that this doctrine is new learnyng, yet thinke not so hereafter.

It is the doctrine of Christ, the fayth of ỹ olde fathers, the confession of innumerable martyrs, which haue ratified it with the losse of their lyues, in hope of a plenteous reward hereafter in the kingdome of God. That we may haue grace to beleeue the trueth concerning this holy Sacrament, to vse it aryght, and to refuse all false doctrine, & that these words which I haue spoken in your outwarde eares, may sinke into your hartes and mindes, let vs call on the name of Christ (who ordeyned thys sacrament) wyth inuocation and prayer.

The prayer.

O Christ the sonne of God, and our sauing health, who doest affirme bread to be thy body, and wine to be thy bloud, because of certaine properties, and similitudes, the nature notwithstanding, and the matter of the sines, remayning and continuing, heare our prayers and sup-

supplications, and graunt vnto vs for thy mercyfull promises, these our requestes. As our outward man and naturall flesh, is norished wyth bread and wine: so of thy clemency, norish and feede our inward man, wyth the foode of thy sweete flesh. And as bread and wine are made of diuers graynes, and of the iuyce of many grapes, neuerthelesse they are but one lofe and one cup of wyne: so worke thou in vs one hart and mynd, and knit vs in a continuall amity, godly loue, and vnitye, by the operation of thy holy spirite. And as the natures of the fines, are turned and conuerted into our nature, so do thou conuert, turn, and transforme vs into thy nature, making vs thy body, and holy flesh of thy flesh, not onely by fayth, but also really and effectually, that is truely, holy, and very members of thy misticall body. Abyde alwayes in vs, and norish vs continually wyth the grace of thy almyghty spirite, with the foode of thy eternall word, wyth fayth in thy holy bloud, and wyth the deathe of thy precious and naturall body, which thy body, is the bread of life to vs, the bread of redemption and righteousnes, not really eaten, but in that it was cruelly beaten and slayne for vs. Teach vs the right vse of this thy sacrament, and deliuer vs from superstition, idolatry, and ignorancy, with which both we and our forefathers, haue bin snared and fettered in tymes past. Fulfill these our desires and petitions, of thy voluntary goodnes and free mercy, who lyuest and reignest in one glory and equall maiestie, with the father and the holy spirite worlde without end. So be it.

The third Sermon vpon the Lordes Supper.

HItherto (Chriſten hearers) I haue furniſhed Chriſtes ſupper wyth two ſermons, as it were wyth two diſhes. There remayneth yet a perell vnſpoken of, which now I entend to finiſhe. I haue declared the meanyng, the effect, and the vnderſtanding of theſe wordes of Chriſt our Lord: *Hoc eſt corpus meum. &c.* This is my body, and this is my bloud of the new teſtamēt. And I haue ſhewed aſwell out of ỹ ſcriptures, as alſo by the authorite of the elder and learned fathers of gods church, that they are thus much to ſay: Thys is a Sacrament of my body and bloud, this is a certificat of my fauour, a teſtimony, and as it were a broad ſeale and patent, that God my father is reconciled vnto you, that hē doth embrace you, that hē doth loue you, and dwell in you by the grace of hys holy ſpirite, for the effuſion of my bloude, and death of my body. I telde you alſo what it is to eate Chriſtes body, that it is not eaten really or corporally, foraſmuch as it is the meate

That Chriſtes flesh is receiued allwayes vnto ſaluation.

meat and sustenaunce not of our bodies and flesshe, but of our spirit and inward man, which are not fed or nourished with any corporall nature, or bodely substãce. Or to expresse this thing more plainly: Christes flesh is *panis vitæ* the bread of life, in that it was beatẽ, not in that it is eatẽ. It is the bread of saluatiõ, of redẽption, of sanctificatiõ, of righteousnes, & of iustification, in ỹ he was cruelly scourged and slayne for vs, and not through any corporall, any realL, or naturall receit As he teacheth vs hymselfe, Iohn. vi. reprouing those, whiche vnderstode that he woulde geue his body to be realye and substancially eaten, saying: *Caro nõ prodest quicquam. &c.* the flesh profiteth nothing, it is the spirit that quickeneth, ỹ is to say the spirituall receit & eating doeth profite and sanctifie you, the bodely and corporall eatynge is vnprofitable.

To eate Christes flesshe and to drinke his bloud, is to beleue that the sonne of God cõcernyng his humanitie and flesh was nayled on ỹ crosse, & that his bloud was let forth for ỹ expiatiõ of our sins & for our redemptiõ and righteousnes, and

to repose vs againe into Gods fauour, And this spirituall receit, which is by faith, is so effectuall, and of so mighty, & so behement an operation, that as matrimony maketh man and wife one flesh according as it is written: *Erunt duo in carne vna:* They shall be two in one flesh So it ioyneth vs vnto Christ *re ipsa*, that is really, truely, and effectually, making vs flesh of his flesh, and bones of his bones, as Paule witnesseth, that is liuely, holy, and very members of his misticall body. For Paul doth not speak ther only of natural flesh but also of holy flesh and cleane from sinne, whiche shall arise and be immortall, not by the course of nature, nor by Adam, but through Christ, who doth knit and couple and incorporat his chosen to himself by his Sacramentes and faith, so that they maye truly thencefoorth say with Paule, *Viuo iam, non ego, sed viuit in me Christus:* I liue yet now not I but Christ liueth in me. Gods holy word knoweth no other receit of Christes very body, and naturall flesh, nether in the Sacrament, nor without it.

Cene.2. Math.19. Ephe.5. Gal.2.

Neither any of ỹ elder fathers of chris

stes

stes Church, doe acknowledge or teach any other eating. Because it is too long a matter to alleadge them all, I wyll alleadge two or three of the chiefe & principall and best learned, of which ỹ aduersaries, of the trueth doe brag not a litle. S. Austen a famous godly & learned father of Christes church, wryting vpõ S. Johns Gospell, affirmeth this eating most plainly, saying: *Credere in eum hoc est manducare panem vitæ. &c.* To beleue vpon Christ (sayth this holy father) is to eat the bread of life. And agayne: *qui credit manducat, & inuisibiliter nutritur.* He that beleueth, eateth, & is fed inuisibly. Here percase thou wylt say: as Christ spiritually, and worthely is receaued by sayth of good men vnto saluation, so cuyll men doe in the sacrament eate hys flesh vnworthely and wythout faith, and vnto condemnation. By what testimony of the scripture cã this be proued, that Christes flesh is eaten vnworthely and vnto damnation? Paule sayth: *quicunque manducauerit panem hunc. &c.* He that eateth of this bread, and drinketh of this cup of the Lord vnworthely. Ye doth not say, he that eateth Christes

S. Augustin in Euange. Iohn.

An obiection.

The answere.

1. Cor. 11.

ſtes bodye vnworthely, or drinketh hys bloud vnworthely, which alwayes bere-ceaued to ſanctification, to life and ſaluation, but he that eateth thys breade, that is not common breade, not dayly breade, but ſacramentall breade, that is ment by the worde (this). Throughout the ſcriptures this worde (vnworthely) is neuer ioyned with Chriſtes body, neuer with his bloud, for they doe ſanctifie their receauers. S. Auſtin alſo denyeth this diſtinction wryting thus: *Qui non manet in Chriſto, & in quo non manet Chriſtus, proculdubio non manducat eius carnem, nec bibit ſanguinem, etiamſi tantæ rei ſacramentum ad iudicium manducet & bibit*: That is to ſay, hee that abideth not in Chriſte, and in whome Chriſt abideth not, without doubte hee eateth not Chriſtes fleſhe, nor drinketh not his bloud, although he eate and drinke the Sacrament of ſo great a thyng vnto his damnation. This holy father, doeth teach and confeſſe here, thre thynges, which thynges he teacheth ryghtlye, in many other places of hys bookes. One is that euyll men doe not eat Chriſtes fleſh, for it is

S. Auſt. ſer. circa ſacra feria paſch.

it is the bread of lyfe, and righteousnes. An other is that they doe eate the sacrament and the onely figure thereof.

Thirdly that they eate the sayde only sacrament and the only figure vnto condemnation, making themselues as Paul sayth guilty of Christes body and bloude, which they do not receiue, because they will not beleue. 1. Cor. 11.

These three most true and Godly lessons of thys elder and learned father bee a manifest denial of the transubstantiation, and of all corporall, reall, and naturall receit. Let vs learn hereof that there is a difference betweene Christes honorable body and bloud, and the visible sacrament and figure thereof, such a diuersity and difference, as is betweene thy house, and thy seale and lease thereof. S. Ambrose also his maister and the great clerk Prosper do teache vs the very same doctryne. For Ambrose in his booke which he writeth of Sacramentes sayth: *Qui discordat a Christo non manducat carnem eius. &c.* He that discordeth fro Christ, doth not eate his flesh, nor drinke hys bloud, although he receiue the Sacrament of so great a thing vnto his damnation *S. Ambrose de sacram*

nation

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nation and deſtruction.

Proſp. lib. ſenten.

And Proſper in hys bœke of ſentences, ſayth of ſuch vnworthy receiuers, that though euery day indifferently they dœ receiue, that they eate the ſacrament and figure of ſo great a thing vnto the condemnation of their preſumptiõ, and not Chriſtes body. Bede alſo hath the very ſame wordes. And the famous and learned father S. Hierome, doth confirm thys to be a true doctryne, writing vpon the 66. Chapter of the Prophet Eſay, ſaying: *Dum non ſunt ſancti corpore & ſpiritu, nec comedunt carnem Ieſu, nec bibunt ſanguinem eius*, as long ſayth thys elder and godly father of Chriſtes church, as long as they be not holy and cleane in body and in ſpirit, they do not eate the fleſh of Ieſu, nor taſt of his bloud. Of theſe it is euident that as the ſenſible ſacrament is receiued vnworthely of vngodly men vnto condemnation, ſo the body of Chriſt, which is the bread of lyfe, is only receiued worthely, and of good men, alwayes vnto ſaluation, expiation, and righteouſnes, and of no man vnto deſtruction, death, and damnation, whoſoeuer is partaker of it: as Saint Auſtin

Beda ſuper 1. Corin. 11.

S. Hierom ſuper Eſai.

ſayth

sayth in hys sermon of the holy feast of passeouer. Therfore if we say the vngodly men do eate Christes flesshe, we deny the doctryne of all the elder fathers, wee deny Christ to be the bread of life, we deny hym to be our righteousnes, our sauing health, our expiatiō, our raunsome, our sanctification, and holines, who will not sayle to deny vs likewyse before hys father, onles we renounce this deuylish errour. Notwithstanding both S. Austin, and other of the fathers, do affirme otherwhiles, that Judas and other vngodly persons dyd eate Christes body, meanyng by Christes body the Sacrament therof, and geuing the name of the thing to the figure and signe. For sacramentes be called by the very names of those thinges, which they doo represent and signifye and wherof they are Sacramentes, as both S. Austine teacheth in his Epistle, which he wryteth co Bonyface, and also the holy martyr & famous clerke S. Cipzian in a sermon, which hee made *de chrismate*, of annoyntyng. For this cause Christes flesshe hath two significations both in the scriptures and elder fathers. For as properly, and in hys naturall

S. Augustin sermo. de sæ cra fer. pas.

Luke. 12.

Augustin Epist. 23.

Cipri. serm. de chrism.

Christes flesh hath two significations.

turall and chiefe acception, is that substaunce, and humanitie, which was born of the virgin Mary and suffered on the crosse for the expiation of our sinnes, sometyme it is a taken also for sacramentall bread, and wyne. In which signification when the elder fathers do affirme vngodly men to eate Christes flesshe, the papistes would make vs to beleue y they teach Christes flesshe, which is the bread of life, to be eaten vnworthely vnto damnation, not vnderstanding the doctours, and yet great braggers of knowledge & learning, or rather deprauing and corrupting the doctours to mainteine their transubstantiation, which is the castle of all superstition and Popery, leadyng vs vnder the names of fathers and antiquitie, from our father, which is in heauen, vnto whom that I may declare the remnaunt of Christes supper, to your edifying and instruction, which be come together to serue God in prayer and hearing hys worde, let vs make humble supplication. &c.

If followeth in the texte: I will not drinke henceforth of this fruite of the vine, vntill that day when I shal drinke

it

if new with you in my fathers kingdō. Christ our maister (welbeloued in God) nameth here the sacramentall wyne the fruite of the vyne & that after the consecration. If the nature and substaunce of wine were disanulled, & turned into christes flesh, he wold not so name it, for christes flesh is ỹ fruite of Mary the frute of Dauid, & others, not ỹ fruite of ỹ vine. And as the wine is the fruit of the vyne, and therfore it is not altred into the substaunce of Christes body, whiche is the fruit of those fathers, frō which Math. 1 & Luk. 3. do fetch his stoke & generation, so vndoutedly the sacramental bread is ỹ fruit of wheat after the consecration, & in that it is a sacrament of Christes honorable flesh. For vnto this fruit he himselfe compareth & likeneth his body saying: *nisi granū frumenti. &c.* Onles the corne which is sowē in the groūd do first die it doth not encrease. If it die, it bringeth fourth much fruit. And the euangelistes do testifie w̄ one voice, ỹ Christe both toke & gaue, and also ỹ he brake this fruit to his disciples: what toke he bread? what gaue he to his disciples? the same ỹ he toke. And what did he breake? verely

Luke 22. Psal. 131. Act. 2.

Iohn 12.

euē ẏ which he gaue thē. *Ergo* he gaue thē not his royall body, and naturall fleſhe, which was borne of the bleſſed virgyn, for though he died for vs concernynge his body, yet the ſayd body, was not thē broken, when he ordeined his holy ſupper. Moreouer almightye God manye years before in the miſtery of the eaſter lambe forbad the breaking thereof by the mouth of his holy Prophet Moiſes ſaying: *os non comminuetis ex eo*, ye ſhall not breake a bone of it, which wordes ẏ Euāgeliſt, S. John doth refer to Chriſt his body. The primatiue Churche folowed this example of their high biſhop in breaking the ſacramentall bread as Paul witneſſeth, *Panis quem frangimus, &c.* is not the bread which we break (ſaith Paul) a communió or partaking of Chriſtes body? And the vniuerſal church throughout all Realmes and dominions from ẏ Apoſtles tyme haue religiouſly obſerued this ceremony. Seing then the ſacramentall bread that is after that it is a ſacrament, muſt be broken to be diſtributed to ſuch as come to Gods table, how is it dayly turned into the ſubſtaunce of Chriſtes honorable body, which now is

Exod. 12. Num. 9. Iohn. 19.

1. Cor. 10.

impaſſible

impaſſible and in eternall glory: Howe can it be his real and natural fleſh, which was not then broken, when he brake the bread? It was broken afterward when his handes were nayled to the croſſe, & when his blood by the cruel Iewes was let forth out of his ſide with a ſpeare for our redemptiõ, in remẽbrance of which benefit the ſacrament of bread is broken cõtinually without any alteratiõ, chaũge or tranſmutation of his nature. For the Apoſtle S. Paule ſpeaking hereof, doeth alwayes name it bread as in the afore-ſayd text: Is not that bread which we breake, &c. And againe: we are all one loafe and one body, in aſmuch as we all are partakers of one bread, and as often as ye ſhall eate this bread, &c. And whoſoeuer ſhall eate this breade vnworthely, and agayne, let euery man examine hymſelfe, and ſo let him eate of this bread. Loe S. Paul nameth the one part of this ſacrament bread, wherſoeuer he maketh mention thereof, and Chriſt our Maiſter, whom we are commaunded to heare, nameth the other part the fruite of ỹ byne, by their names teachyng vs that the matter the eſſence

1. Cor. 10.
1. Cor. 11.

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and the ſubſtance both of bread & wine, are not tranſformed, are not tranſubſtantiat into the ſubſtaunce of his fleſh & bloud, but doe remayne and continue, as well after the conſecration, as before, or els they can be no ſacramentes, as I proued in my ſecond leſſon. Notwithſtãding Chriſt in his ſupper affirmeth bread and wyne to be his body and bloud, and calleth his body *Granũ frumenti*, a wheat corne: and his bloud the fruit of ỹ vine.

Iohn.12. For thoſe their properties & ſimilitudes which I haue declared, and alſo for an other ſimilitude, which now he teacheth vs here, that is, becauſe his body & bloud are the fruite of Mary, the fruite of Dauid, the fruit of Abraham and of others,

Rom.8. as it is written, *Ex quibus Chriſtus eſt ſecundum carnem*, Chriſt is of the fathers touching his fleſhe: Euen as the ſacramentall bread and wyne are the fruit of wheat, and the fruit of the vine. For this cauſe and ſuch other, he calleth his body *Granum frumenti*, a wheaten corne, and affirmeth the ſignes to be his fleſhe and bloud, not for any mutation of their ſubſtaunces.

For this ſimilitude and ſuch other doe

chaunge

chaunge the names of bread and wyne, but not their natures, and essence into Christes nature, for Christes nature is the fruite of many Patriarkes, and diuers kynges, not the fruite of the wyne, neither yet the fruit of wheat. Act.2. Psal.131.

But the Papists reply here, that Paul calleth ỹ sacramēt bread so many tymes, and that Christ nameth the wyne ỹ fruit of the wyne, not of that it is, but of that it was, not that they are styll bread and wyne after the consecration, but because they were so before. And they defende thistheir distinction and interpretation wyth two strong arguments, and inuintible, as they doe thinke. Their first argument is gathered of the wordes of Christ immediatly folowing, in that hee sayth that he wyll drinke of this fruite of the wyne in the kyngdome of his father, with his disciples. An obiection.

We shalbe fed (sayth the Papist) in Gods kyngdome, which is the glory of the lyfe to come wyth thys fruite of the wyne, but we shall not be fed there, wyth the corruptible fode & natures of bread and wyne. *Ergo*, their natures do not re-

mayne and continue, and wyne is called the fruite of the vyne and bread *Granum frumenti*, a wheate corne, or the fruite of wheat, of that it was, not of that it is.

The answere.

I answer, his fathers kingdom in which Christ saith that he will drinke new wine wyth hys disciples, in the aforesayd text, is not the glory of the lyfe to come, but that tyme which followed immediatly his resurrection, in which not for any necessitie or hunger as S. Austin saith *epist.* 49. which he wryteth to one Deogratias, but for a triall & probatiõ that he was verely risen concerning his humanitie, he dyd both eate and drinke wyth his disciples, as Peter witnesseth in his sermõ to Cornelius. Thẽ he dranke the fruite of the vyne a new with them, that is, after a straunge and a new sort, having not passible and mortall, but impassible and immortall flesh, and such as néeded no bodely foode. Chrisostome a learned and Godly Bysshoppe of Christes church doth so understand these wordes of Christ. For vpon Mathew he writeth thus, expounding this very text, *meminit iam resurrectionis, ac regnũ patris eam appellat*, that is, Christ remembreth now his

S. Augustin Epist. 49.

Luke. 24. Act. 10.

Chrisostom in Math.

his resurrection, calling it his fathers kingdom. Neyther is it agaynst reasō or the phrase of the scriptures to take gods kingdom in this signification, which began chiefly to florishe immediatly after Christes death, as appeareth, and as he him self taught his disciples that it should so do, saying: *Cū exaltatus fuero, omnia trahā ad meipsum*, when I shalbe lifted vp I will drawe al thinges to my selfe. For God doth not reigne only in heauen, but also in this life, as it is written: *Regnum dei intra vos est* the kingdome of God is within you. Christ speaking of drinking new wyne in his fathers kingdom, meaneth this raigne, wherby God the father reigned in the hartes of the faithfull after his sonnes resurrection by the grace of his almighty spirit, with many visible giftes and signes. Therfore it can not be proued of these wordes, that the natures of bread and wyne are disanulled. Act. 2. Luke. 17.

Their second reason wherwith they would proue the sacramentes to be named bread and wyne, in that they were so before, and not in that they be so still is framed and made of many like phrases in the scriptures, When the serpent Another obiection.

which was made of Aarons rod deuou-
red the serpentes, which the enchaũters
Exod.7. of Pharao made of their rods, the texte
saith, that Aarons rod dyd eate vp theyr
roddes (calling the roddes) because they
were so before. So the scriptures many
Gene.3. Eccl.10. tymes doe name man earth, forsemuch
as he was earth touching his body bée-
fore his creation. They doe call wyne
water, whiche was made of water as we
reade.

Iohn.2. After this sort saith ỳ Papiste. Christ
nameth his bloud wyne, and the fruit of
the vyne, and his body bread, and *Gra-*
num frumenti, a wheat corne, or ỳ fruit
The an- of wheat. Though Aarons rod were tur
swere. ned into a Serpente, yet this mutation
was no transubstantiation, neither is
earth transubstantiat into man, nor wa-
ter into wine.

The scriptures make relation of ma-
ny wonders, and myracles in both testa-
mentes, but let them shewe any tran-
substantion in any of Gods myracles
from the beginning of the worlde, and
I will be of their opinion. If they can
not, it is against reason that they should
abuse Gods myracles to proue their trã-

substantiation

ſubſtantation, & to mainteyn their owne
deames and inuentions.

Moreouer the ſcriptures doe manyfeſtly expreſſe a mutation in the aforeſaydmyracles. They teſtifie with plaine wordes, that the rods turned to Serpentes, that man was formed and made of the earth, and that water was made wyne, but they do not teſtifie that breade and wyne are turned into Chriſtes reall body and bloud, neyther do they ſay that Chriſtes body and bloude was made of them, but rather deny it. For Paul ſayth that God ſent his ſon, *Factum ex muliere,* Gal. 4.
made of a woman, teaching vs with manifeſt words, that touching fleſh & bloud he is womans ſeede, that is the fruite of Mary, not the fruite of the wyne.

But becauſe both they and we haue ſcriptures, and it muſt needes be that one of vs doth wreſt and depraue them, let vs make the elder Fathers of Chriſtes Church as it were Iudges and arbiters. whether the ſubſtaunces of breade and wyne, remayne or not, & which of vs do open them with the picklocke, and which with the key, ỹ is which of vs do expoũd them aright. Ireneus byſhop of Lyons,

who

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who

who flozished in Chzistes church above xiiij. C. yeares agone, wzyting agaynst the Valentinians, sayth thus touching thys matter. *Panis terrenus accepta vocatione a verbi dei non amplius. &c.* The terrenall bread after the consecration is no longer common bread, but a sacrament, which is made of two thinges, that is, of a heauenly nature, and of a terrenall nature. The heauenly nature of which hee speaketh, is vndoutedly Chzistes body and bloud, now in glozy at the right hand of God the father. The terrenall nature is that thing, which before he named terrenall bread, which he denieth to be any longer bread, but he doth not teach the nature thereof to discontinue, neither once dzeame of transubstantiation. Foz these two thinges be required in thys misterynot before the consecration, but afterward, in that it is a sacrament, foz they make it a sacrament.

Irenius contra Valen.

An obiection.

But they say that thys terrenall nature is not the substance of bzead, but the outward shew of accidentes. How do you pzoue thys interpzetation to be true?

The answere.

Nay sayth the Papist, how can you impzoue thys interpzetation? Because it is

agaynst

agaynſt the doctryne of thoſe godly and learned fathers, which ſuccæded *Ireneus* from time to time. For Tertullian not fifty yeares after *Ireneus*, in his firſt boke againſt Marcion, ſpeaking of this miſtery, affirmeth playnly and euidently, that the ſubſtaunce of bread remayneth, ſaying: *Deus panem creaturam ſuam non abiecet. &c.* That is, God did not caſt away nor diſanull bread his creature, but with it repreſenteth his body, vnleſſe we wyll condemne Tertulliani as an heretike in thys matter, and ſet Ireneus and hym at diſcord in the Sacrament, which yet no man neuer layde to theyr charges. Theſe wordes doe forcet compell vs to take ỹ terrenal part of this Sacrament, for the very ſubſtaunce of bread and wyne, and not for their accidentes. Moreouer Origen, who in the ſame age with Tertullia was a famous preacher among the Alexandrians, wryting vpon S. Mathewes Goſpell, doeth confirme thys doctrine ſaying: *Panis ſanctificatus iuxta id quod habet materiale, in ventrem abit, & in ſeceſſum eijcitur*, that is to ſay, the ſacramẽtall bread touching his matter goeth into the belly, and

Tert. lib. 1. cont. Mar.

Origen in Mat. ca. 15.

is

is caſt forth from thence againe. *Ergò*, the eſſence and ſubſtaunce therof is not diſanulled.

Ciprian Epiſt. 3 lib. 2. Ciprian alſo was in their tymes, and taught the ſame doctrine at Carthage, which the famous Clerke Origen preached at Alexandria. For he writyng to one *Cæcilius* affirmeth *ſanguinem Chriſti non offerri, ſi deſit vinum calici*, that Chriſtes bloud is not offered, (that is, let forth for our redemption) if there bee no wyne in the chalice. *Ergo*, ſuch as doe teach wyne not to remayne, but to be diſanulled by tranſubſtantiation by thys doctrine doe deny that Chriſt hath ſuffered for vs.

Idem de cena domini. Alſo in his Sermon which he writeth of the Lords ſupper, ſhewing how bread and wyne, are chaunged into Chriſtes bodye and bloud, hee borroweth a ſimilitude of his incarnatiõ, teachyng vs that as Chriſt now is both God and man, and partaker of two natures, God in that he ſaith, my father and I are one, and man in that he ſayth, my father is greater then I, that euen ſo there bee two natures in the holy ſacrament, as Ireneus taught before hys tyme. Thus

you

you se that these foure fathers, which I haue rehearsed, taught in diuers countryes almost in one tyme with one voyce and assent, the matter and substances of bread and wyne, not to discontinue after the cõsecration, but to remayne & abide, which doctrine many yeares hath bene, and is yet by some infamed as heretical, but of those which vnderstand neyther Gods holy worde, neyther the elder fathers, because the vaile of couetousnesse and of honour which Paul speaketh, of 2.Cor.3. hangeth before their hartes, euen as it did before the harts of the Iewes, which sought in Christ not remission of theyr sinnes, but worldly ryches and felicitie. If these fathers taught a trueth, as it can not be denyed, how dare ye say, that the Sacrament is named bread and wyne, not of that it is, but of that it was so before. Where is your distinction and refuge? Where is your transubstantiatiõ? how dare you name this new learning?

Be not deceaued good people wyth false and ignorant teachers which open Gods word with a piklok, and not wyth ỹ right key, submit your iudgements to the doctrine of the elder fathers, and to ỹ scriptures, which are ỹ key & the touch-

stone

ſtone to trie good doctrine from euyll. But for a more manifeſt probation, that thys doctrine was taught continually from tyme to tyme almoſt fiue hundred yeares after Chriſt, I will rehearſe vnto you ỹ doctrine of ſome of thoſe fathers, which were after Ciprians time, S. Ambroſe byſhop of Myllaine, ſayth thus of bread and wyne in this miſtery: *Si ergo tanta vis eſt in ſermone domini Ieſu. &c.* That is, if Chriſtes word be of ſo great power to cauſe thoſe thinges to bee which were not, how much more is the ſame able to continue things, and yet to chaunge them into ſome other thing. This holy father who flouriſhed in vertue & learning three hundred & xxxix. yeares after Chriſt, teacheth vs here y. thyngs. Firſt that the ſignes doe remain & continue, that they were. Secõdly, that they are chaũged into an other thing, for ſo much as of cõmon bread & wyne they are made a ſacramẽt of Chriſtes honorable body and bloud. Alſo Theodore a famous and not able learned man, and byſhop of Cyrus, who was wrõgfully infamed of malicious tonges, that he was a Neſtorian, taught the ſame doctrine not many

Ambro. li. 4. de ſacra. cap. 4.

Theodore dialog. 1.

many yeares before Ambroſe tyme. Hée in his firſt dialogue, which he writeth agaynſt thoſe that denyed the veritye of Chriſtes body teacheth wyth moſt euident wordes the ſubſtances of bread, and wyne, to continue ſaying: *ſymbola appellatione corporis & ſanguinis ſui honorauit, non equidem naturam ipſam transmutãs, ſed adijciens gratiam naturæ.* Chriſt (ſaith this Godly father) gaue the honorable names of hys body and bloude to the ſignes of bread and wyne, not chaunging their natures, but ioyning grace with their natures.

In hys ſecond dialogue alſo he ſayth: *Dialog. 2.* *Neque enim poſt ſanctificationem miſtica ſimbola illa natura ſua propria egrediuntur, ſed manent in priore ſua ſubſtantia, figura & ſpecie*, which wordes be thys much to ſay, neither after the conſecration do the miſticall ſignes of bread and wine, loſe their owne proper nature, but do continue and remaine in their former ſubſtance, figure, and ſhape. Thys famous byſhoppe taught this doctrine. ry. hundred yeares agone and more, and yet the Papiſtes name it new learning.

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foure

Chriſo. ad. caſa. mon.

foure hũdred yeares & fiue, after Chriſt, and for hys great knowledge and eloquence, was made byſhop of Conſtantinople, and is famous at theſe dayes thoroughout the whole worlde, for his vertues and learning, he in a certeine letter whiche hee wrote agaynſt the Apolinariſtes to Ceſarius a Monke in the tyme of his ſecond baniſhment, ſayth of the ſacramental bread in Chriſtes ſupper, that after the conſecration, *Liberatus eſt quidem ab appellatione panis, dignus autem habitus eſt dominici corporis appellatione, etiã ſi natura panis in ipſo permanſit*, that is to ſay: The Sacrament after the conſecration, was no more named bread, but it was called by the name of Chriſtes body, notwithſtanding the nature of bread remayned and continued ſtill.

What can be more playnly and directly ſpoken agaynſt the tranſubſtantiation, which was not heard tel of, vntil fiue hundred yeares after the incarnation of our Lord Jeſus Chriſt?

Of theſe it is euident that by ẏ iudgementes of the elder fathers the ſacramentes be named bread and wyne, not of that they were before the conſecration,

on, but of that they are ſtill ſo afterward as well as before. For they dyd preache and teache with one voyce and aſſent in diuers regions and countries, and in diuers tymes and ages a thouſand yeares agone, that bread and wyne are a ſacrament of Chriſtes honorable body and bloud without any tranſubſtantiation, that is tranſmutation, chaunge or alteration of their ſubſtaunces and natures. And Chriſt our maiſter confirmeth this to be a moſte true doctrine affirming w an othe, *Amen dico vobis. &c.* The wine after the conſecration to be the fruit of ỹ vine, not the fruite of mary, or the fruite of Dauid, and ſo doeth Paul fiue times naming the other ſenſible part of this myſtery, bread as Chriſt before hym named it *Granum frumenti*, a wheat corne or the fruit of wheat.

Here againe they reply that the fathers doe ſay that the natures of bread and wyne are altered, are turned, and chaunged into Chriſtes nature. For S. Ambroſe in his booke which he writeth *De ys qui initiantur myſterijs. Cap. 9.* ſpeaking of this ſacrament ſayth, *Benedictione etiam ipſa natura mutatur*, that after

An obiection.

S. Ambroſe li. de. miſt.

the conſecratiō the nature of bread & wyne is chaunged . And for a proba-tion hereof, he reherſeth many thinges. Whoſe natures GOD chaunged wyth his worde, and benediction . He telleth howe GOD chaunged the nature of Moyſes rod, turning it into a ſerpent, that he chaunged the nature of water di-uerſly, turning the riuers of Egipt into bloud, compaſſing the Iſraelites with ȳ
Exod.14. read ſea, as with a wall, cauſyng Iordan
Exod.15. to run backward, and makyng the bitter floud Marath ſwéte and delectable to drynke . He changed alſo the nature of the rock which poured furth water . He-liſeus chaūged the nature of Iron, cau-ſing it to ſwime aboue the water. Helias chaunged the nature of fire, whē at his prayer it came down from heauen, who-ſe nature is to goe vpward. Theſe exam-ples ſayth the Papiſt S. Ambroſe alle-geth to proue that the nature of bread is turned, is chaunged and altered, *Ergo* it doth not remaine and continue.

Ciprian alſo in his ſermō of Chriſtes
Ciprian de cana. ſupper ſayth: *Panis non effugit, ſed natura mutatus. &c.* that this bread is chaūged

not

not in ſhape, but in his nature. And Theophilact: writing vpon John. 6. ſaith *panis quem ego dabo, non eſt figura carnis, ſed caro mea eſt, tranſelementatur enim panis. &c.* that is, the bread, which I will geue, is not a figure of my fleſh, but it is my fleſh for the bread is trāſformed *Theophil.*

I anſwer. Neither doe we deny ẏ natures of bread and wyne to be chaunged and altered, & yet their ſubſtances muſt continue, for this miſtery as Ireneus teacheth vs, muſt haue an earthly nature after the conſecration, as well as before, for ſo much as this Sacrament is made of two natures. Then how are the natures of bread and wyne chaunged? Verely euen as Ambroſe ſayth that the nature of water was chaunged, when the red ſea ſtode about the Iſraelites lyke a wall, and gaue them paſſage, as the nature of water was chaunged, when Iordan ran backward, and when the ſower Riuer Marath was ſeaſoned and made ſwæte, and delectable, as he ſayth that ẏ nature of the rock was chaunged, when it poured forth waters, as he ſaith that Heliſeus chaunged the nature of Iron, when he ſaw it ſwym about Iordan, and *The anſwere.*

How the fathers ſay ẏ the nature of bread is changed.

Exod. 14.
Exod. 15.
Exo. 15. 17.
4. Kin. 6.

3.Kin.18. as Helias chaunged the nature of fier, cauſing it to deſcend downward, which naturall aſcendeth vpwarde. After thys ſort the natures of bread and wyne, are chaunged and altered in Chriſtes holy ſupper, that is, the naturall propertie of them. For before the conſecration they doe onely norriſhe the body, after the conſecration they doe fede our ſoules wyth Chriſtes ſweete fleſhe, wyth his comfortable bloud, and with a deuout remembraunce of his death and paſſion. In this ſignification Ambroſe affirmeth the natures of bread and wyne to be altered, & tranſformed in Chriſtes ſupper, meanyng (I ſay) not their ſubſtances & very eſſence, whiche is the proper acception of the word (nature) but the naturall propertie of them, as appeareth of hys own foreſayd examples. For the ſubſtance & very eſſẽce of fier was not altred though it deſcended downward agaynſt hys naturall propertie, neyther was the very eſſence of the red ſea chaunged, though for a time it ſtode like a wall about gods people. Iordan was a riuer ſtyll, though it ranne backwardes, and the ſtreame of Marath was water ſtyll, notwythſtandyng

Nature hath two ſignificatiõs, naturall property, eſſence.

dyng his nature was chaunged, that is, his naturall propertie, which was sowernes into swetenes. The rocke which powred forth aboundaunce of water remaineth a rocke still. Neither did Heliseus alter and chaunge the very substãce & inward essence of Iron, whẽ he caused it being heauy to heaue aboue ỹ waters. in al these miracles, which wer wrought by the mighty power of God, ỹ natures of the red sea, of Iordan, of Marath, of ỹ rock, of Iron, & ther are said to be chaunged & altered, that is, their naturall properties. The worde (nature) can not bee understand otherwise in the aforesayde examples. Besides, approued writers do vse it in thys acception & signification, as Marcus Tullius in hys booke *de Somnio scipio*: of scipio his dreame: *Hæc est anima natura propria. &c.* This is sayth Tully the very nature and office of the soule to moue himselfe. Notwithstanding Ambrose bryngeth two examples, in which the very essence and substaunces are chaunged, as the turning of rods into serpentes, and the turning of the waters of Egipt into bloud. Ye alledgeth these two examples not to proue

Tullius de somnio scipionis.

Exod. 7.

and ſtabliſh a leſſe mutation in the ſacra-
ment by thoſe greater mutations. For
nether the rods of Aaron & the enchaun-
ters were tranſubſtantiat into ſerpents,
nether were the riuers of Egipt tranſub
ſtantiat into bloud. We do neuer reade
throughout the ſcriptures of any ſuche
mutation in any of Gods miracles from
the beginning of the worlde.

Therfore when Ambroſe, & Cyprian,
or any other of the olde fathers do ſaye,
that the nature of bread & wyne is chaun
ged, they do not exclude theyr ſubſtaun-
ces and very eſſence, which they teach to
remayn after the conſecration, as I haue
proued before, but they ſpeake of a muta-
tion of the naturall properties of bread &
wyne, wherby they are no longer com-
mon bread & wyne, but through Gods
power and benediction ſanctified & holy
ſacramentes, chering vs with the comfor
table promiſes, whiche God our father
hath made vnto vs for the effuſion of his
ſonnes bloud, and for the death of his bo-
dy. The elder fathers do acknowledge,
confeſſe, and teach no other mutation of
the outward ſignes. As for Theophilact,
Theophil. he is not of authoritie to ſtabliſh any ar-
ticle

ticle, for he reproueth the Latin churche for beleuing the proceſſion of the holy ſpirite, and he was the yeare after Chriſt. 1058. In the time of Lanfranke & Berengary, when the bythoppes of Rome toke vpon them firſt ſtoutly to maintaine & to publyſh the doctryne of tranſubſtantiation, which before tyme was ſcarſly heard of. Albeit his wordes touching the ſacrament doo not diſagree with the doctryne of the elder fathers if they bee well conſtrued. When he denieth the bread to be a figure, he ſpeaketh of a bayne & bare figure, for ſo he expoundeth himſelfe vpō Marke, denying that it is *figura tantum*, a figure only, which we do confeſſe and graunt. But he ſayth that the breade is tranſelemented, & tranſformed. He ſaith alſo writyng vpon the ſayde chapter of John, ỹ we are transformed, and trāſlemented into Chriſt, and almoſt all ỹ elder fathers do ſay the ſame. And yet our natures remayne, wee are not tranſubſtantiat, we are not made Chriſtes reall fleſh, but vndefiled and holy fleſh of his fleſh, and ſuch as ſhall aryſe and bee immortal with him: for he doth knit, couple, and incorporat vs to hymſelfe by his ſacramentes. Therefore as thys worde

(tranſformed) doth proue no mutation of our ſubſtaunce, no more doth it proue the ſubſtaunce of bread, and wyne, to diſcontinue. There remayneth yet one reaſon, with which they defende their tranſubſtantiation, vnto which I thinke neceſſary to make an aunſwer, forſomuch as it is commonly in all the mouthes, both of laye and eccleſiaſticall perſons, which ſuppoſe Chriſtes fleſh really, and naturally. They ſay if wee doo not eate Chriſtes fleſh really, why doth S. Paul make ſuch as receiue vnworthely giltie of the Lordes body and bloude? Why doth he teach ſuch that they eate & drinke theyr owne damnation, becauſe they make no difference of the Lordes body. These wordes do not proue that Chriſtes body is eaten of vs really or ſubſtantially. For Paul ſpeaketh there of vnworthy receiuers which do not eate Chriſtes body, which is the bread of life, but the only figure and Sacrament therof, and they do eate the sayde only ſacrament and only figure to their iudgement and condemnation, as I haue proued. Thys is not my doctryne but the doctryne of Hierome, Ambroſe, of S. Auſtin, of Proſper

1. Cor. 11.

Vnworthy receuers are guilty of the Lordes body.

per, and of Bede, as is declared in the begynnyng of this lesson. The contempt of Gods sacrament, not the contract or touching of Christes reall body which is now in heauen, bringeth damnation & causeth thys giltines. For as he which violētly plucketh down the kings maiesties armes, or breaketh the kinges great seale, or clippeth his coyne committeth an offence against the kinges owne person, so they, which abuse the sacrament of Christes body and bloud, presuming to come to it as to common bread. not reconciling them to their brethren, nor sanctifiing them selues to God, such presumers and vnthankefull persons do offend against Christ himselfe, be giltie of his body and bloud, that is of hys death, and doe cate their owne damnation. To come to Gods holy sacrament vnreuerently, without the wedding garment, without any examination of thy lyfe past without geuing thanks to God the father, for the dishonour and death of his sonne, this is *Non diiudicare corpus domini*, to make no difference of the Lordes body. For Paule nameth here the sacrament the Lordes body, euen as

To make no dyfference of the lordes body what it is.

Chriſt did, when he ſayd of bread & w. this is my body & bloud. For as both Cyprian, and S: Auſten and other elder fathers doe teach, ſacramentes haue the names of the very thinges which they do repreſēt & ſignify with certen ſimilitudes. The aforeſayd word of ỹ Apoſtle cānot be vnderſtand otherwiſe, for he ſpeaketh of vngodly men, which do not eate Chriſts body but the only figure to condēnation.

1.Cor.11. He vſeth a lyke phraſe in the beginnyng of the ſaid chapter, where he ſayth that euery man praying or prophecying with a couered head diſhoneſteth and ſhameth his head, that is Chriſt, referryng to Chriſt an offence done to mans head, becauſe it is a ſacrament of Chriſt. After a like ſort negligent and dome paſtors, which do cōtemne their flock, & neglect ỹ honorable office of preaching are

Ezech.3. pronoūced of ỹ prophet Ezechiell, gilty of their bloudes, which do periſh for lack of inſtruction & teachyng. That vnworthy receiuers are giltie of Chriſtes body & bloud through a like contemt and diſſolutnes, preſumption, and neglygence, & not through any naturall, any corporall or real eating of his fleſh. S. Ambroſe declareth

dareth expounding Paules aforeſayde wordes as it folowеth: *Dabũt pœnas mortis domini, quia pro illis occiſus eſt qui eius beneficium irritum ducunt*, they ſhalbe puniſhed for Chriſtes death (ſaith this holy father) becauſe he was ſlaine for thẽ, and they do ſet light by his benefit. He doth interprete ſuche to be giltie of the Lordes body, which do not eate his fleſh that is the fode of lyfe, as I haue proued before, but the onely figure therof to the condemnation of their contempt, preſumption, and vnkindnes. Therfore no tranſubſtantiation can be proued of this place, for the defẽce wherof, they do moſt ſhamefully wreſt, and deprаue not onely the ſcriptures, but alſo the elder fathers. And to impreſſe the ſame deeply into ỹ harts of all men and women, they haue withholden from the laytie many yeares Chriſtes cup for feare as they ſay of ſheading his bloud, of which I will ſpeake a few wordes in your gentle eares, & then I wyll conclude and finiſhe this matter.

Ambro. ſuꝛ per hpiſt. I. Cor. 11.

Chriſtes cup ought not to be denyed to the layty.

Chriſt our maiſter commaundeth all men, and women to drinke of hys cup, which commaundemẽt the Apoſtles obſerued as long as they lyued, making no prouiſo,

Math. 26.

promiſe, nor tradition to the contrary. And the vniuerſall Church folowed and obſerued religiouſly the ſayd precept for ỳ ſpace of a thouſād yeares after Chriſt, as may bee proued by playne teſtimony of auncient writers. For how with ſuch

S. Ambroſe. hands (ſaith Ambroſe vnto Theodoſius the Emperour) wylt thou take the Lords holy body? How dareſt thou drinke of the cuppe of his precious bloud? These wordes proue that ỳ temporaltie in this holy fathers tyme receaued the Sacrament in both kindes, and

Hierome. in cap. 2. Mat. that in their handes. S. Hierome ſayth, prieſts which do conſecrate the Sacrament, and deliuer the bloud of Chriſt

Chriſo. 2. ad Cor. ca. 9. to the people. Chriſoſtome alſo obſerued in his time this precept at Conſtantinople. For he ſayth, the prieſt doeth not eat one part, and the laitie another part after the maner of the olde lawe, but vnto all is diſtributed one

Gregory. body, and one cup. And Gregory ſurnamed the great, after whoſe tyme ſincere doctrine began to decay, witneſſeth that this cuſtome was kepte in the Romayne Church in his dayes ſaying: you haue learned what the bloude of the

lambe

lambe is, not by hearsay, but by drinkyng it. Yea fiue hundred yeares after his death Gelasius Bysshoppe of Rome. 1118. yeares after Christ, made a decrée for the confirmation of this custome, because then some presumed to take vnder one kinde. Neither can it be proued that the laytie were restrayned from the Cup of Christ before the rayne of Frederike, the first surnamed Barbarossa, to which restraint notwithstanding the Orientall Church would neuer cõsẽt, but vse both kyndes alwayes. Yet ỹ Papistes would make it a tradition of ỹ Apostles, whereas in very deede to cause men to haue an honourable opinion of priuate masses, and of their transubstantiation, they thẽselues of late dayes haue taken on them to forbyd that, which Christ commaunded, that which ỹ Apostles folowed, that whiche the vniuersall Church obserued from tyme to tyme, as is declared.

Galasius 1118.

Frede. Barbarossa. 1160.

And because they would not be counted presumptuous for makyng thys restraint, they cast many perils and daungers, which myght folowe, if the cuppe were made common to all men, and women. Dyd not Christ who foretolde ma-

An obiection.

ny

ny thynges to hys Disciples, who is the wisdome of God the father, foresée these perils and daungers? If he did foresée them, why did not he make a restraynt? Or at the least commaunde a restraint to be made afterward?

The answere.

Yea Christ of the bread speaketh not so vniuersally, take ye, eate ye: But cõcernyng the Cup, hee geueth a generall precept, drinke ye of them all, as foresée-

Math. 26.

ing this restraint, and instructyng men aforehand not to obey it, when it should come. Yet some are so impudent, and so drowned in ignorance, that they dare defend the one kynde by Christes exam-

An other obiection.

ple & the Apostles. They say, that Christ at the towne of Emaus distributed but

Luke. 24.

bread onely to a couple of disciples, it is not mencioned that such as embraced ỹ felowship of the Apostles receiued any

Act. 2.

wyne: the text sayth that they continued in breaking of bread. Therfore as it is a laudable custome to vse both bread and wyne, so it is not euill to distribute bread onely to the temporaltie. For both Christ and hys Apostles did so in the primatiue Church. I aunswere: Christ

The answere.

did not consecrate the Sacrament to his

disciples

disciples at the town Emaus: but by his mighty power wrought a myracle in the deuision of the bread. So Nicolaus Lyranus, wryting vppon the sayde terte, doeth vnderstande it, witnessing that Christ brake the bread so euen, as if he had cut it a sunder with his knife. Now though bread onely be named, yet this is no sufficient proofe, that they did receiue the sacrament, but in one kinde. For vnder the name of bread the scriptures do cõteine meat and drinke, and all maner of victualles as in the Lordes praier, when we say, giue vs this day our daily bread, we aske all necessary foode for the nourishment of the body. Againe we reade that Christ went into ỹ house of one of ỹ chief Phariseis, *Manducare panem in sabbato*, to eat bread on the sabboth day. that is to dine or sup with him, as all writers take it.

Nicolaus Lyranus.

Act. 2.

Matth. 6.

Luke. 14.

The Prophet Esay sayth to euery one of vs, *Frange esurienti panem tuum*, breake thy bread to the hungry, exhorting vs by an Hebrue phrase vnder ỹ name of bread to minister all bodely foode, all necessary sustenãce to ỹ poore. Some make another answer to the aforesaid place of

Esay. 58.

Luke

Eraſmus. Luke. Eraſmus in his annotatiõs doubteth whether the bꝛead which Luke ſayth was bꝛoken among the chꝛiſtians of the pꝛimatiue church, were common bꝛeade oꝛ ſacramentall, and ſanctified. And many other are likewiſe in doubte hereof. Wherfoꝛe no certain doctrine can be ſtabliſhed of the afoꝛeſaid place. Yea though Luke both chap. 24. and Act. 2. doe ſpeak of the ſacrament, yet foꝛſomuche as all victualles are compꝛehended vnder the woꝛd (bꝛead) who is able to ſay, that they ſanctified no wyne. It followeth in the text that Chꝛiſt, and his diſciples, When they had geuen prayſes, oꝛ as ſome doe read had ſong an Hymme, they wẽt out into mount Oliuet.

what God requireth of vs after our receite. We are taught here by the enſample of Chꝛiſt and his Apoſtles two offices, which God requireth of vs after the receit of the Sacrament, firſt in that they gaue thankes and pꝛayſes, let vs learne that is the office of euery Chꝛiſten man, befoꝛe he depart from Gods table, & alſo all his life time to render harty thankes to God the father foꝛ his great clemency and mercy, foꝛ the remiſſion of his ſins. thꝛough the diſhonour & death of his ho-

nozable

notable son. To this end & purpose this mistery was chiefly, & principally ordeyned, ỳ so noble, & worthy a benefit should not fal out of remembraunce, forsomuch as it is our only comfort against damnation, and eternall death. Therfore many of the elder fathers of Christs church do name this sacrament εὐχαριστία, that is a thankesgeuing. Folow the ensample of Christ thy high shepheard & of his apostles, which finished not this mistery without thankes to the deuine maiesty. They continued also in geuing of thankes, and breaking of bread, as Luke registreth, Act. 2. wyting theyr liues after Christes ascention and departure. What wordes they vsed, it is vnknowen, and also whether they sang an Hymne, or only sayde it. The græke word is indifferent ether to singing or saying, but though God doo not here esteme the voyce but the hart, yet both song and instruments be laudable and approued ceremonies in Gods church, as I would proue, but only because I will not be ouer long. If we will not honor God with due thankes for his innumerable benefites procured vnto vs through Christ, but become vnthankfull

Relaps into sinne is dangerous.

full and vnkind, if after that we be deliue
red from sin and receiued into Gods fa-
uor, we turne from his holy commaun-
2.Pet.2. dement, then is our latter end worse the
the beginning. For of such Saynt Paul
1.Cor.3. sayth: If any man defile the temple of
God, hym shall God destroy. Beholde
examples hereof in the new Testament.
Judas after that he had bene long in the
blessed felowship of the Apostles, for be-
Math.27. Act.1. traying the giltles for a bybe, & through
the detestable vice of couetousnes, hong
hymselfe, and vtterly lost the faueur of
Act.5. God. Ananyas and Saphyra hys wyfe,
for practising the sayde detestable vice of
couetousnes after breaking of breade in
the primatiue church, were stroken with
1.Cor.11. sodaine death. Many among the Corin-
thians were stroken with diuers disea-
ses, and some with sodaine death for like
Heb.10. offences, as Paul witnesseth. For no-
Heb.6. thing displeaseth ỹ deuine maiesty more,
nothing so kendleth hys fury and indig-
nation, as relapse into sin, after that thou
hast bene at hys sonnes holy table. For
thou treadest vnder thy foote hys hono-
rable sonne, thou crucifiest hym agayne,
thou countest the bloud of the new testa-
ment

ment whiche ſanctified thée, an vnholy thyng, and doſt diſhonour the ſpirite of grace.

The ſecond office, which we are taught here, is thenceforth to paſſe our life time in prayer and in ſéking after heauenly thinges. For Chriſt & his Apoſtles from geuing of thankes, go ſtraycht wayes to mount Oliuet, which place as Iohn the Euangeliſt ſayth, Iudas who betrayed hym knew very well: for Ieſus often Iohn.18. times reſorted thether with his diſciples Luke.22. to pray. If he had gone to an vnknowen place, ſéing his tyme was at hand, many would haue thought, that he had ſuffered death for our redemption agaynſt his will. To auoyde this ſuſpition, and to teach vs that he dyed of his owne voluntary will and godnes without compulſion, *Et ſecundum propoſitum. &c.* Ephe.1. That is, according to the purpoſe of his father, to the prayſe and glory of his grace, he reſorted to his acuſtomed place which his betrayer knew. Alſo he reſor- Luke.22. ted thether as Luke writeth, to pray, not that he had néede of prayer, which is a remedy agaynſt ſinne, but to ſtyre vs ther unto by his enſáple. For ſeyng he prayed

often and so diligently, who needed not beyng without all spot of sin ether originall or actuall, how needefull a thing is the same for vs which be sinners? As the lyfe of fishes lyeth in the water, and out of water they lose theyr lyues, so I say vnto you the soule of man, and woman lyeth without prayer, neither can we eschew euill, or exercise vertue without continuall & earnest inuocation of Gods dayly helpe. Let vs learne therefore of Christ, who prayed not for hym selfe, but for our example to resort after the Communion not to the tauerne or ale house, not to a bowling alley, nor to a dysing house, as many do dayly, but to goe into Mount Oliuet, that is, to a place of prayer, as he dyd, alwayes thencefoorth loking vpward towardes heauenly things, that he may encrease in vs all spirituall giftes to the glory of his name. For as fathers in earth will not let theyr children know theyr priuities, their secret treasures, and riches, nor make them partakers of their commodities and landes, as long as they follow the wyld swynge of their youth, and delight in vanities, no more will God the father to the louers of worldly

vanities,

banities, deale hys spirituall graces, nor discouer the glorious ryches of hys kingdome. We must dispise worldly things and become Egles, that is, we must flye vp into Mount Oliuet, we must lift our myndes vp into heauen, where Christes body is, as his fathers right hand. For it is written, *Vbi cadauer, ibi aquilæ*, where the carcas is, thether the Egles resort. Christ our master, nameth his owne body a carcas, because of hys death and passion, for onles it had dyed, we had not arysen. And he calleth vs Egles, teaching vs that we must not crepe on the groũd, we must not tary in earth, but we must eleuate not bread & wyne, but our harts, ourthoughtes, our cogitations, & spirits to the throne of Gods maiestye, where Christes body whiche was a carcas, is now in eternall glory, to whome with the father, and eternall spirite bee all honour, glory prayse, and thankes

Math. 24.

So bee it.

Amen.

The. The thyrd ſermon

The prayer.

O Heauenly Father, who doeſt noriſh Godly men with the foode of thy ſonnes fleſh, and the drinke of his bloud, which his fleſh and bloud is the fruite of many, the fruit of Dauid & others, not the fruit of the vine, nor the fruite of wheate: Heare our prayers and ſupplicatiõs, & ſo til our harts with the ſeede of thy holy worde, that we may be of their felowſhip, which ar fed with thy ſonnes body, the foode of lyfe, and not of the number of the vngodly, which doe eate the only figure and Sacrament therof to the cõdemnation of their preſumption, contempt, and vnthankfulnes. Stablyth the harts of thy people with the knowledge of the holy ſcriptures, and with the doctrine of the elder fathers of the holy Church againſt ſuch as ignorauntly & falſly, teach, that thy ſonnes fleſhe, which is the bread of life & righteouſnes, is receiued vnworthely and vnto condemnation of vngodly men. Confirme and euſtruct thẽ with thy ſonnes commaundement, with the enſample

and

and vse of the primitiue and Orientall Church, against the pestiferous doctrine of those, which to mayntaine superstition, deny the cup of thy newe testament, to the temporall and layty. Graunt these our requestes O moste mercifull God, that we hauing a right opinion of thy Sacrament, may vse it a right, may come therunto worthely, & after this lyfe prayse thee continually in mount Oliuet, that is in the eternal glory, for the remission of our sinnes, and for all thy benefites bestowed vpon vs for the dignitie & worthines of Christ. Who with thee and the holy spirit lyueth and reigneth one God, worlde wyth out ende.

Amen.

FINIS.